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Vol. XLVII OCTOBER 1953 Number 2

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THE PRINCETON SEMINARY BULLETIN

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COMMUNISM AND THE CLERGY

"THE largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." So began a well publicized article in a current magazine. Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York, promptly answered, "The greatest group against Communism, all it stands for, and its program, is the Protestant clergy."

As the battle for freedom continues on its way many are confused. In order to clarify my own thinking, it seemed good to me to set down in order, without too much verbiage, the things which most verily I could affirm.

1. The greatest menace in the world today is Communism, a political philosophy which in Russia has degenerated into a totalitarian scheme which excludes God, depersonalizes man, exalts the state, gets rid of those who stand in its way, glorifies the lie, instigates and employs confusion, cries "peace, peace" to other nations while trying to undermine them, destroys men's souls, controls one fourth of the globe and grasps for the rest. It is of the Devil. It is Public Enemy Number One.

2. This demonic power plans to subject the world through the employment of armed strength, through the rattling of sabers, through a sustained colossal bluff, through infiltration and indoctrination, especially the last two.

The battle against subversives is never won. It was not too long ago that J. Edgar Hoover, Director of the Federal Bureau of Investigation, reported that the Communist Party's membership in this country had slumped in two years from 54,000 to 31,608. He added, however, that many Red leaders had gone underground, and that the party was "as much, if not a greater threat" than the 1941 Nazi fifth column.

3. This evil virus has infiltrated every land on the face of the earth, and every aspect of life in all lands. Such a clever enemy would direct its energies, naturally, to the most strategic mediums; for example, the governmental agencies, the motion picture industry, the schools, the churches. It is the investigation of the alleged infiltration of the clergy in which we are here particularly interested.

4. The clergy do not claim exemption from investigation. All citizens are alike in this particular. If anyone be suspect, let him be called to account; and let him cooperate freely and answer frankly. If, however, the witness invokes the Fifth Amendment and refuses to answer questions lest he incriminate himself, let us not indulge in the ignorant and unjust conclusion that this is an admission of guilt. That does not necessarily follow at all. He may be perfectly innocent of any wrongdoing and have some very legitimate

reasons for his silence. (For an extended and illuminating discussion of the extremely complicated question, "Does Silence Mean Guilt?," see the June sixth issue of THE NATION. Reprints at cost are available.)

5. An examination of the evidence of the infiltration of Communism among the Protestant clergy of this country leads one to conclude that the evidence which began with such a loud "bang" ended in a "fizzer."

"During the past seventeen-year period," writes the author of the sentence which opens my article, "the Communist party has enlisted the support of at least seven thousand Protestant clergymen in the following categories—party members, fellow travelers, espionage agents, party-line adherents, and unwitting dupes."

And how many of the clergy are named as espionage agents by this arch political heresy hunter, who has been dubbed "Mr. Anti-Communist" by his admirers? Not one. And over the entire seventeen-year period, how many does he name as party members? One.

What, then, have these "seven thousand" alleged "fellow travelers," "party-line adherents" and "unwitting dupes" done? Some of them put their names to appeals for world peace which, it is claimed, were sponsored by Communist-front organizations. And did "Mr. Anti-Communist" endeavor to determine whether any of these clergymen knew or believed that these world peace appeals were sponsored by Communist-front organizations? He did not. And of the six petitions mentioned, what proportion of the Protestant clergy signed them? The proportion ranged from six-hundredths of one per cent to two-tenths of one per cent.

Others signed a paper calling for the repeal of the McCarran Act, an Act which governs immigration and naturalization. Evidently to agree with a Communist in the repeal of a bad law is an horrendous thing in the land today.

One thousand ministers affixed their signatures "to a manifesto calling for all-out aid to the Soviet Union." But what was the date of the appeal? The fall of 1941. It was not added that this was a time when we were all rejoicing that Russia was now fighting against Hitler, rather than with him.

"Mr. Anti-Communist" gives the *names* of only ninety-five clergymen, and totals up only two thousand ministers on his various lists. He does not account for the other alleged five thousand, nor does he indicate how much overlapping there may be. But even if one accepts his criterion of loyalty to one's country (which we do not), and also accepts his figure "seven thousand" (which we do not), what proportion is this of all the Protestant clergymen in America? About two per cent.

After employing the smear brush for more than ten pages, "Mr. Anti-Communist" then writes with a magnanimous flourish, "It hardly needs to

be said that the vast majority of American Protestant clergymen are loyal to the free institutions of this country, as well as loyal to their solemn trust as ministers of the Gospel." Why did he not say that ninety-eight per cent were loyal? And this would have been on the basis of his own top figure over a seventeen-year period, and on the basis of his own warped ideas of loyalty.

6. It is becoming increasingly evident that Public Enemy Number Two is the anti-Communist who engages in demagoguery, smear tactics, half truths, innuendoes, guilt by association, character assassination, and the assumption of guilt (regarding a man as guilty until he has proven his innocence, a complete reversal of the American principle that a man is to be considered innocent until he has been proven guilty). It is not investigation that one objects to. It is the bullying and headline-seeking tactics of too many investigators.

It is well to recall the statement, oft repeated by the *New York Times*, regarding the most publicized Communist hunter in the land. "He has uncovered not a single spy, he has exposed not a single act of treason, he has laid bare not a single genuine plot against the security of the United States. On the contrary, he has materially weakened our own defenses, and thereby benefited our Communist enemies through his constant promotion of suspicion and fear among our citizens."

7. It is alarming with what rapidity the spirit of some of our investigators is spreading throughout the land, even to the remotest hamlet. This is evidenced by intolerance, quick and harsh judgments, smugness, self-righteousness. Only recently at an informal social gathering, a man was speaking of "that guilty Professor Lattimore." "Just a moment," I remonstrated, "Dr. Lattimore has not yet been proven guilty." "Ah," said my acquaintance with a smug smile, "but he *is* guilty." Is this America, where each one of us is supposed to be "passionately concerned with individual human freedom," as "Mr. Anti-Communist" puts it?

8. Not only does one become inordinately afraid of Communism, he becomes afraid to speak out against wrongs lest his words seem to parallel the idealistic mouthings of the Communist. It is to be hoped that the clergy will continue to proclaim boldly in behalf of social justice as did the Old and New Testament prophets, and to fight against any threat to human freedom whether that threat comes from Moscow or from Washington.

9. I agree with Dr. Sockman that "the greatest group against Communism, all it stands for, and its program, is the Protestant clergy." It was so in Germany when that other bully, Hitler, saw one group after another knuckling under to him—the members of the Reich, the military leaders, the industrial giants, the professors, the scientists. There was only one group that stood out against him to the end, the Protestant clergy. The tragedy was, however, that they began their resistance too late. Theirs is the same

voice that speaks out today more clearly than any other against all forms of totalitarianism, whether they be manifested in a foreign power, in an established church, or in one's own government. God grant that that voice may swell to an overwhelming chorus from one end of the land to the other before it is too late.

E.H.R.

ALUMNI ASSOCIATIONS

Pittsburgh: The Annual Dinner Meeting of the Pittsburgh and Western Pennsylvania alumni took place on Monday evening, May 4, 1953, in the East Liberty Church. Dr. Mackay and your Alumni Secretary were guests. Dr. Mackay gave the address.

The following officers were elected for the ensuing year: President—W. Sherman Skinner, Vice-President—Arthur E. French, Secretary and Treasurer—Melvin L. Best.

Philadelphia: Our alumni in the Philadelphia area held their annual luncheon meeting on Monday, May 11, 1953, in the Robert Morris Hotel. Dr. Mackay spoke on the theme, "Crucial Issues Before the Church in Our Time." Your Alumni Secretary referred in his remarks to certain alumni relations—the anticipated Annual Alumni Roll Call and the resumption of the Fall Minister's Conference this September.

The following officers for the year 1953-54 were elected: President—Harold A. Scott; Vice-President—A. Duane Smith, Secretary—William A. Guenther, Treasurer—G. Hall Todd.

Harrisburg-Central Pennsylvania: A picnic meeting of Central Pennsylvania alumni was held at Hershey Park, Pennsylvania, on Monday, June 29, 1953. Dr. George S. Hendry accompanied Dr. Hopper to this meeting. While the wives and children of the alumni present enjoyed other features of this playground, Morton G. Glise, the chairman for this meeting, invited the Seminary representatives to address the group. Dr. Hendry brought the Faculty message while your Secretary was privileged to speak on the subject of Alumni-Campus Relations. A discussion period concluded the meeting.

The following officers were elected: President—Morton G. Glise, Vice-President, Francis H. Scott, Secretary-Treasurer—Charles T. Theal.

Cincinnati: A luncheon gathering of our Cincinnati alumni was held on Monday, May 25, 1953, at the Wyoming Church with Bob L. Logan as host. Byron H. Sprague was the convener of this metropolitan gathering. This organization plans to include alumni in Athens, Cincinnati, Portsmouth and Lima Presbyteries in Ohio Synod as well as Northern Kentucky and Southeastern Indiana. The organizational meeting of this group will be held on October 12, 1953, at 11:00 a.m.—a luncheon meeting—in the First Church at Middletown, Russell W. Galloway being the host at this meeting.

Columbus and Cleveland: William F. MacCalmont, of Akron, is the Synod's chairman. Columbus and Cleveland are planning their organizational meeting in the very near future.

THE CHURCH AND EVANGELISM

SAMUEL M. SHOEMAKER*

AS one looks at the world of this time, and asks whether the Church as at present working is likely to give the lead that is needed, one must answer a reluctant "no." I think there is no doubt in the mind of any believing Christian that Jesus Christ is not only the world's hope but the world's only way. We know that in Him there is sufficient of power to meet any problem, transcend any tragedy, and improve any opportunity, that will ever be ours. We know that, though we cannot use those means of coercion and corruption which the Communists have used to persuade men by millions to their way of thinking, the ways of spiritual force are much more ingenious and ought to be much more effective than those of human domination. We find ourselves dismayed at our inability to bring to the world the answer of its only hope. My bishop, Dr. Austin Pardue, in his recent message to his diocesan convention, said, "We have in no measure achieved the degree of spiritual success and accomplishment that should be forthcoming as a result of the means of grace with which we are continually provided." That confession will stand for any and all Christians today if they are honest.

The need is therefore for something which will open the channels of the Church more widely to convey her message. Nothing is lacking in the message: the message is the Lord Jesus Himself. I do not think that very much is lacking in our grasp of the intellectual meaning of that message: the new concern for theology has moved us back from our shaky ethical message to the real thing we have to proclaim—the coming of God to earth in Jesus for man's full redemption. The defect is in the human part of the Church. It is in us. We do not channel the full power of the Gospel because we do not let that power first lay hold of us. Better instruments would be better channels. Insofar as Neo-Orthodoxy has drawn us down from pretentious conceit, it has done us great service; but insofar as Neo-Orthodoxy has taught us to accept defeat, to worship God ineffectually, and to baptize spiritual failure, it has robbed us and those whom God would reach through us of knowing the full power of the Gospel.

* Commencement Address delivered by Dr. Shoemaker, Rector of Calvary Episcopal Church, Pittsburgh, Pa.

THE NEED

What we need, in every church, in every land, is spiritual awakening. It is fashionable and good form now to say this, and to use the word "evangelism" which had a bad taste a few years ago. Our leaders are afraid not to pay lip-service to this dream; but they turn immediately from it to the pursuit of the same old thing in the same old way, instead of stopping to decide on their knees that the conversion of the Church is now and always the Church's first business; knowing that we shall not be used to convey the Gospel to others till first we have let it more completely invade and control us. The truth is that

we are none of us converted till we are able to pass on to others the power that has come into our own lives. We beg off and make excuses and say that this is a thing for experts, while right under our noses the movement called Alcoholics Anonymous tells all its people that they must go on to "Twelfth Step Work" and pass on to other alcoholics what has come to them. By hearing many stories of conversion, they get the "hang" of it: they learn a kind of theology and a kind of psychology. Our excuses, as clergy and laymen in the Church, that we ourselves are not gifted in this way look very lame in comparison. The real truth is, our spiritual experience is so hazy, so lacking in acuteness and concreteness, that we are afraid to launch out into a discussion in which eventually we shall be thrown back on the witness of our own experience. We know there isn't much of it there. No wonder the Archbishops Report, called "Toward the Conversion of England" said, "The Church is at present itself a field for evangelism rather than a force for evangelism" and "a large proportion of worshippers are only half-converted."

The leaders and people of our more educated communions find themselves more congenially occupied in attempting to nurture and educate those who have been initially evangelized by others. It is easier to press gently upon people the Church's ways of growth than to press upon them with conviction the challenge of conversion to Christ. But the plain fact is that, doing what we are doing now, or merely doing more of the same thing, will cause us to fail God and our generation. We trust too much to the reasonableness of the Gospel to carry itself, with no effort whatever at the persuasion which results in decision. We do not have the contagion of a great and lasting enthusiasm, which is always the catching spark of faith. We are earnest and sincere perhaps, but we are not on fire. We are not daily and hourly accustomed to expecting and seeing conversions and being used by God to help bring them about. If they happen at all, they happen rarely. And we are rather proud of our humility when we say, "Some have the gift, but I have to work in more quiet ways"—"*O* so quiet," says Bryan Green in commenting on some clergy.

Some of us have not got far enough to be converted, we have only been a little civilized by our religion; and this means we are terribly allergic to what we think are rude and crude kinds of evangelism. I do not think evangelism ever needs to transgress good manners, though a living evangelism will always upset some people. I am sure Jesus was never bad-mannered: but He often spoke in ways that offended the spiritually smug. Some of us in the "standard-brand" churches would settle for it if we could find an intelligent and well-bred variety of Anglican evangelism, or Presbyterian evangelism: but we begin by giving notice to the Holy Spirit that it must conform to our own specifications. I wonder what some of these dear people would have done at Pentecost! I am sure they would have said it was dangerously emotional and likely to get out of hand. We approach this matter in such a theoretical way that we do not know at all what goes into evangelism and the bringing about of conversions. It is as if we said it was a wonderful thing to have children, we love the little things all wrapped up in

pink or blue in the crib; but why must there be these cries and this blood and this pain in the hospital as they are born? This does not daunt a good doctor, who is familiar with these things: but sometimes the inexperienced faint. We have all too few spiritual doctors who know anything at all about bringing people through the "second birth."

MEETING THE NEED

We have thought that one way to achieve what we need is to departmentalize it and call in a specialist. The Church has always had some striking preachers with an evangelical message —Whitefield, Wesley, Finney, Moody, Billy Graham, Bryan Green. Let's have a big city campaign and call them in to turn the town upside down. My experience of them is that they generally do an excellent job. They touch people in the churches and outside them who find something that moves their hearts in the strong appeals to discipleship and decision which these men put before their hearers. But what next? The second stage is the necessity of follow-up by local religious groups; and there is where we find most of the reason why the campaign is often an indifferent success with mediocre results. I am afraid that people who do not themselves achieve conversions as a result of their own work are apt to be very inept in conserving the results that others have achieved, as maiden aunts do not make always the best nurses. I repeat, the follow-up of evangelism is necessarily a job for the local churches. But, as I have seen on more than one occasion, the ministers and people of the churches were often so unaccustomed to conversions, they had so little idea what had happened because of its unfamiliarity, that all they could do to conserve the experience was to draw them into the often dull and lack-lustre activities of the local church, where they miss the joy and power and contagion of the original impulse that won them for Christ. Someone said you can't put a live chick under a dead hen; and, as for evangelism, and the knowledge of what it takes to win people decisively to Christian faith and commitment, the average church is honestly a "dead hen." I remember in China many years ago, when Sherwood Eddy was holding an evangelistic campaign, a fine young Chinese student made a Christian decision. The only missionary he knew was an English bishop. He went to see him. The bishop, a little distrustful of conversions, began instructing him in the more orderly and common-sense ways of the Church, forgot that he needed fellowship and continued inspiration, and gave him a little black book on Confirmation, in which the student discovered that in England the king has much to do with the appointment of bishops. Upon which the student went roaring into the Methodist Church! That's a very good place to go, but I do not think the good bishop's dealing with a new convert manifested the greatest understanding of what he needed. You know well that the level of spiritual life and fellowship and evangelism in many churches is so low that for a new convert to adapt himself to them he would almost need to forget his conversion. How much better if we got in many more of them, and then adapted the prosy, institutional, uninspired ways of the Church to the needs of the new converts!

There is another thing. For those in

comfortable settled places, and the church's bureaucrats who alternate between desks and suitcases, the manifestation of genuine spiritual power of an evangelistic kind produces very mixed emotions. Awakening is all right, but can we be sure all this will be channeled right into the church again, especially into *my* church? Will not these new converts give a kind of loyalty to the men whom God used to convert them, rather than to the settled clergy who failed to do it? This produces a kind of threat. "These men who have turned the world upside down have come here also." And thereupon one of two things happens: (1) either the more regular-issue men, who may have prayed for awakening in general but are a little alarmed that their prayer has been answered, have the grace to admit that this all holds for them the challenge to do more vital and dynamic work with people, seeking to bring them to a great and contagious faith; or (2) there begins an opposition to these people, which may be subtle and disguised, or may be open and manifest. Someone in speaking of a concrete instance of this said to me the other day, "The gap between the impact of evangelists and the often complete spiritual powerlessness of the incumbent on the spot is so wide that, in order to save his face, the incumbent must deny their power." From the New Testament to John Wesley, and from John Wesley till now, this is the all too familiar pattern. It would be impossible to estimate how many times the Holy Spirit has gotten ready a man or group of men, settled in their determination to give themselves entirely to God, and to be used in evangelism and in awakening, only to have the organized church put out the fires as rapidly as possible, to see more danger than promise, and to be forced into a position, not of tolerant neutrality, but of active hostility. You would think that, if we do not have genuine awakening power ourselves, we might at least be able to recognize it in others, and give it support. But the story of the church's treatment of men and groups that have sought in all ways to be loyal to the church and to its faith, and to work so far as possible within its framework, while carrying on a truly evangelistic ministry is a disheartening and indeed a scandalous story. I do not know what the sin against the Holy Ghost is: but if this is not *a* sin against Him, I do not know what sin is. With a world as desperate as ours, with a Lord and a Gospel as wonderful as the one entrusted to us, we certainly ought to pray into being more genuine expressions of the Holy Spirit in the life of the believers, and more gladly welcome and support those that already exist.

Sometimes I wonder whether our theological seminaries engender in their men the desire and prayer to be used in the great and needful work of evangelism, or whether they teach them to pay historic lip-service to those too long gone to be a present irritant, but to keep well away from any contemporary evangelistic prophets and apostles. They do not always mix well with preferment and good calls. You can analyze these things till you take all the life out of them. Why don't some of you men get on your knees and ask God whether He wants you to become evangelists, and if He does, pray for the courage and power to do it? But if you are called to the ordinary parish ministry, which is obviously the real backbone of the Church everywhere, then pray

to inject genuine, current, continuous evangelism into your ministry. I assure you it is as badly needed among your people as among the pagans, but you must go out after the pagans, too. Many seminaries are located near university campuses. I am really shocked at how many seminarians there are who pray piously for the heathen across the seas, but do not dare set foot on the near-by campus, nor tangle with their own pagan contemporaries. Anybody can learn something from the study of troubled people in hospital wards, and it ought to contribute to their effective dealing with human souls thereafter; but why not some training in tackling some of the results of secularized education amongst their own old college friends? Why not some courses led by men who are doing it in the art of winning people definitely to Jesus Christ? There are other important aspects to the ministry—teaching, preaching, administration, pastoral care—but without the effective dealing with souls these other elements will lack reality and may provide a cave in which men hide from living up to the full challenge of God. Unless you learn from somewhere how to do it, you will have an ineffective and miserable ministry.

Beside all else that you have to do, you ought to be praying and working for the steady awakening of your church. There are some very simple and very ancient rules which seem to create situations that God can use. (1) It must begin with your own conversion. Has it happened? Or, for all you have learned, is Jeremiah's word true of you today, "The harvest is past, the summer is ended, and we are not saved?" (2) You must win one person to deep, dynamic, contagious conversion to Christ. There is no telling who it will be. Pray to be led and used. That is the initial nucleus through which God may begin to work a miracle. (3) Train that person till he or she is living and witnessing in a dynamic and effective way, touching others for Christ by life and by word. (4) Get these transformed people together regularly for prayer, fellowship, exchange of experience and prayer. That is the leaven which spreads so inevitably when it is backed with plenty of prayer.

A few months ago I had a letter from a man I'd never seen which read, "A big, hearty, wonderful man of God has come into our life here. You know him. I am writing without his knowledge. In seven months God has used him in such a loving and sincere and open way that we have a spiritual group going that is so large that it is ready to be divided. There has been one open meeting in the parish house and at least forty attended. Where we were half asleep spiritually before, we are now awakening to a living Lord. This Church as a whole has seen the spark that God through this man is lighting in many hearts. It was my privilege to attend a class he taught in Personal Christian Living for two hours a week for five weeks. He is always ready for conference, prayer or a helping hand. The inspiration given to him is setting a lot of wheels in motion and God's work in this part of the vineyard has had a big lift."

God grant that somebody will feel that way about every man of you seven months after you take your first church, and that hundreds of them will feel that way about you for all the rest of your ministry. God has called you to the greatest work on earth. Give yourself to Him in utter dedication, and then He can help you to do it.

WORDS OF FAREWELL TO THE NEW GRADUATES

By John A. Mackay

Members of the Graduating Group:

Some words gripped me recently which I want to leave with you as you leave the Seminary to enter upon your several ministries. Let me sound in your ears a summons which has been sounding in mine: "Seek the shepherd's heart."

A very distinguished church historian of our time, Dr. Kenneth Scott Latourette, has made the remark that the most distinctive figure which the Christian religion has contributed to the religions of the world is the figure of the pastor, the shepherd. It is only natural that this should be so. God Himself is called in the Old Testament the "Shepherd of Israel." In the New Testament Jesus Christ our Lord called Himself the "Good Shepherd," and an apostle called Him the "Great Shepherd of the sheep." While the other great religions of mankind, Dr. Latourette goes on to say, have had their prophets and their priests, only the Christian religion has produced pastors.

It is true, of course, that the Christian pastor, the shepherd of souls, when he is loyal to his office, fulfills all that is best in the work of both prophet and priest. He is a prophet because it is his duty to proclaim the Evangel with luminous speech, with crystalline clarity, and with intense conviction. It is his privilege, too, in the great tradition of evangelical priestliness, to manifest the most tender concern for people, standing by them in every moment of their need as their counsellor and friend. And yet the shepherd's heart is something beyond the ordinary faithful fulfillment of the pastoral office.

What is the shepherd's heart? It is that disposition of spirit, that concern for others which leads him who has it to move beyond what would ordinarily be required of prophet, priest, or pastor. The shepherd's heart is that measure of concern which leads one to go out of bounds. The pastor who has the shepherd's heart will never be content with those who are willing to listen to to his words, never satisfied with ministering solely to those who come to him for counsel, even though such counseling should take long hours. His shepherd's heart leads him ever beyond. It inspires him to seek out those who are unwilling to come to listen to the evangel where it is ordinarily preached, people, too, who for one reason or another, never solicit counsel but who desperately need it. The shepherd's heart sends a Christian outside his regular orbit of responsibility to look for folk beyond the voice, beyond the friendly word, people unchurched, hostile, completely secularized.

The Christian with a shepherd's heart is willing to scrap convention when such scrapping is necessary; he is willing to use extraordinary methods in order to make an approach to, an impact upon, certain persons upon whom his heart is set. Sometimes a pastor's whole routine must be scrapped when a call comes from beyond the fold. For there are people whom no one is reaching, who cannot be got at by ordinary methods, people whom someone must reach in the great tradition of those who allow themselves to be moved by the passionate and tender concern of "The Great Shepherd" Himself.

How is such a heart to be found? In the steps of the Great Shepherd, in His fellowship, especially in the "fellowship of His suffering." The shepherd's heart is found on the road of the Cross where one comes to know for oneself something of the poignancy of the pain of rejection, when a sense of one's own sinnerhood becomes more real, and one is led with tender sympathy to seek others in like estate in the shadowy places where they are.

There was a great Baptist preacher down in Texas, George Truett. I met him the year I became President of the Seminary. We were together on the first preaching mission which crossed from the Atlantic to the Pacific. In his early ministry George Truett made the remark, "I have sought and found the shepherd's heart."

Make this quest your quest, as you leave the campus today; and may I make it mine, as I remain. May we all have the joy of finding the shepherd's heart, and may God make us willing to pay the price of our discovery. And the grace of our Lord Jesus Christ, the Great Shepherd, be with us all. Amen.

DEGREES, FELLOWSHIPS AND PRIZES

The following degrees were conferred at the Commencement on June 9th:

Masters of Religious Education (Prin.)

Shirley Thelma Angle, A.B. Oklahoma A. and M. College, 1947
Jean Vivian Brownson, A.B. William Smith College, 1947
Anne Carlucci, A.B. Wagner College, 1950
Jeanne Marie Farrar, A.B. Albertus Magnus College, 1950
Betty Jean Gilmer, A.B. Mary Baldwin College, 1950
Elizabeth B. Hull Hopper, A.B. Grove City College, 1947
Julia Margaret Hopper, A.B. Cedar Crest College, 1948
Maria Christina Coimbra Kuyper, Institutio La-Fayette, Rio de Janiero, 1949
Sara Eunice Wenstrom, A.B. Gordon College, 1950

Bachelors of Divinity

Julian Alexander, Jr., A.B. University of Pennsylvania, 1938
Sherwood William Anderson, A.B. Colgate University, 1950
James M. Armstrong, A.B. University of Pennsylvania, 1950
Prentice Harmon Barnett, A.B. Trinity University, Texas, 1950
Roger Lewis Beach, A.B. Middlebury College, 1950
Frederick Jenks Beebe, A.B. Princeton University, 1950
William Greason Birmingham, A.B. Washington and Jefferson College, 1950
Leslie Gordon Blasius, A.B. Haverford College, 1950
George Carruthers Bonnell, A.B. Lafayette College, 1950
Harry Godber Brahams, A.B. Maryville College, 1950
John Nelson Bratt, A.B. University of Minnesota, 1950
Thomas Roy Brower, B.S. Trinity University, Texas, 1950
Malcolm Gunson Brown, A.B. University of Michigan, 1950
Robert Buyers Caldwell, A.B. Franklin and Marshall College, 1950
William Parks Caldwell, A.B. Wheaton College, 1950
William Lewis Carleton, A.B. University of Pennsylvania, 1950
Wallace Edmund Carver, A.B. Lafayette College, 1950
George Dickson Colman, A.B. Haverford College, 1950
Richard Arden Couch, A.B. Haverford College, 1949
John Willoughby Crandall, Jr., A.B. Columbia University, 1950
David Buford Davies, A.B. University of Arkansas, 1951
Dale Franklin Dickey, A.B. Bluffton College, 1950
Francis Dickson, A.B. Wheaton College, 1948
Harvey Crawford Douie, A.B. University of Pennsylvania, 1950
Charles Kennedy Dowell, A.B. University of Oklahoma, 1950
Jerold Benjamin Ellison, A.B. Houghton College, 1950
Merle Edwin Elrod, A.B. University of Minnesota, 1950
David Edward Erb, A.B. Park College, 1950
George Isaac Evans, Jr., A.B. Bloomfield College and Seminary, 1950

Thomas Ashton Ewing, A.B. Princeton University, 1950
Charles Edwin Fredrick, A.B. University of Cincinnati, 1950
Aaron Edward Gast, A.B. Wheaton College, 1950
Arthur Louis Gebhard, Jr., A.B. New York University, 1948
Gerald Wayne Gillette, A.B. Park College, 1950
William Henry Gray, Jr., A.B. Pennsylvania State College, 1950
Ormond LeRoy Hampton, Jr., A.B. Franklin and Marshall College, 1950
John Mervin Hess, A.B. Elizabethtown College, 1950
Robert Edwin Hoffman, A.B. College of Wooster, 1950
James Raymond Holsey, A.B. Maryville College, 1950
David Henry Hopper, A.B. Yale University, 1950
Donald Allen Hostetter, A.B. Grove City College, 1950
John Calvin Knox Jackson, A.B. University of Pennsylvania, 1950
Gordon Dean Johnson, B.S. University of California at Los Angeles, 1950
Frederick Lawrence Keefe, A.B. Oberlin College, 1950
Louis Kereszturi, Reformed College, Kecskemet, Hungary, 1947
George Sheridan Knieriemen, Jr., A.B. University of Pennsylvania, 1950
John Arthur Kuyper, A.B. Central College, 1950
Lester Claire Lee, A.B. Occidental College, 1950
William Charles Lehr, A.B. University of Buffalo, 1949
John Bailey Maurer, A.B. Ursinus College, 1950
Leslie Gene Mayo, A.B. Whitworth College, 1950
John Francis McConaughy, A.B. Park College, 1950
Howard Winfield McFall, Jr., A.B. University of Pennsylvania, 1950
Robert Leon McKim, A.B. Johns Hopkins University, 1950
Richard Eugene Meloy, B.S. Pennsylvania State College, 1950
Walter Menges, Jr., A.B. Maryville College, 1950
Charles Claud Miller, Jr., A.B. Texas Christian University, 1949; M.A., 1950
Richard David Miller, A.B. Hanover College, 1950
John Kent Mills, A.B. University of California at Los Angeles, 1950
William Temple Moore, Jr., A.B. University of Pennsylvania, 1950
Hibbert Wallace Moss, Jr., A.B. Lafayette College, 1950
Alex Nicholas Nemeth, A.B. Lafayette College, 1950
Willis Hunting Newton, Jr., A.B. Whitworth College, 1950
Stanley Emerson Niebruegge, A.B. Harvard University, 1950
Raymond Alfred Nott, A.B. University of Tulsa, 1951
Richard James Oman, A.B. University of Minnesota, 1950
Robert Emil Palmer, A.B. University of Illinois, 1950
Raymond Clair Provost, Jr., B.S. Washington and Jefferson College, 1942
James Joseph Reeb, A.B. St. Olaf College, 1950
Robert Hugh Reed, Jr., A.B. College of Wooster, 1950
Ned Earl Richardson, A.B. Hamilton College, 1950
Frederick Morgan Roberts, A.B. Colgate University, 1950

Newton Millen Roberts, A.B. Wheaton College, 1950
Vernon Venable Robertson, B.S. Iowa State College, 1947
Raymond Kenneth Rossnagel, A.B. Lafayette College, 1950
Richard Fay Rowley, A.B. Maryville College, 1950
David Eugene Rule, A.B. Centre College, 1949
Bertram Harvey Rutan, A.B. University of Minnesota, 1948
Stuart Calvin Saul, A.B. Maryville College, 1950
Alfred Abel Schlorholtz, A.B. Buena Vista College, 1950
Gordon Merle Schweitzer, A.B. Whitworth College, 1950
John Karol Sefcik, A.B. Park College, 1950
Benjamin Erastus Sheldon, A.B. Maryville College, 1950
John Leland Simcox, A.B. Wheaton College, 1949
Vahe Harold Simonian, A.B. George Pepperdine College, 1950
George Rogers Smith, A.B. Lafayette College, 1950
Roy Powers Strange, Jr., B.B.A. Baylor University, 1943
Arthur Fay Sueltz, A.B. University of California, 1950
Cowan Gamble Thompson, A.B. University of Dublin, 1950
James Nelson Urquhart, A.B. St. Olaf College, 1950
Robert Eugene Van, A.B. University of California, 1950
Walter Talmage Ward, Jr., A.B. Lake Forest College, 1950
James Stanley Weaver, A.B. University of Virginia, 1950

Masters of Theology

Farid Audeh, A.B. American University, Beirut, 1933; Near East School of Theology, Beirut, 1933
Warren Herbert Ball, A.B. Houghton College, 1949; B.D. Princeton Theological Seminary, 1952
Ernest Thomas Campbell, A.B. Bob Jones College, 1945; B.D. Princeton Theological Seminary, 1948
Charles Lindsey Donnell, B.S. University of North Carolina, 1947; B.D. Union Theological Seminary, Virginia, 1951
Herbert Dymale, Kant-Gymnasium, Lissa, Poland, 1943; B.D. Bonebrake Theological Seminary, 1951
Louis Herman Gunnemann, A.B. Mission House College, 1932; B.D. Mission House Theological Seminary, 1935
Neill Quinn Hamilton, B.S. Duke University, 1946; B.D. Princeton Theological Seminary, 1951
Simeon Cynnmyoung Kang, Union Christian College, Pyengyang, 1934; Presbyterian Theological Seminary, Pyengyang, 1938
Chong-Soung Kim, A.B. Davis and Elkins College, 1951; Chosen Presbyterian Theological Seminary, Seoul, 1948
Gustav-Adolf Kriener, University of Münster, 1943; Theological School in Wuppertal, 1948
Guy Edwin Lambert, Jr., A.B. Maryville College, 1943; B.D. Princeton Theological Seminary, 1945
Yung Hun Lee, Presbyterian Theological Seminary, Pyengyang, 1944; B.D. Asbury Theological Seminary, 1952
James Monroe Moore, Jr., Ph.B. Emory University, 1941; B.D. Candler School of Theology, 1947
David Alexander Neely, A.B. College

of Wooster, 1943; B.D. Princeton Theological Seminary, 1946

Charles King Norville, B.S. Wake Forest College, 1948; B.D. Union Theological Seminary, Virginia, 1952

Elmer Earl Overmyer, A.B. Asbury College, 1932; B.D. Asbury Theological Seminary, 1934

Americo Justiniano Ribeiro, Jose Manoel da Conceicao College, 1933; B.D. The Presbyterian Theological Seminary, Campinas, Brazil, 1936

John Henderson Sinclair, A.B. Baker University, 1946; B.D. Princeton Theological Seminary 1947

Gayle Spann, A.B. Trinity University, Texas, 1946; B.D. Princeton Theological Seminary, 1949

David Wyatt Aiken Taylor, A.B. Vanderbilt University, 1949; B.D. Union Theological Seminary, Virginia, 1952

John Weidenaar, A.B. Calvin College, 1926; Th.B. Calvin Theological Seminary, 1929

Yandall Clark Woodfin, III, A.B. Baylor University, 1949; B.D. Southwestern Baptist Theological Seminary, 1952

Gideon G. Yoder, A.B. Friends University, 1943; B.R.E. Goshen College Biblical Seminary, 1952; B.D. 1952

Doctors of Theology

Calvin Wight Cook, A.B. Rhodes University, Grahamstown, South Africa, 1945; A.B. Cambridge University, England, 1949

Thesis: *Drawing Out Leviathan: A Study in Some Interrelations of Political and Theological Thought in America, 1900-1920*

Roy Alvin Harrisville, A.B. Concordia College, 1944; Th.B. Luther Theological Seminary, Minnesota, 1947

Thesis: *The Concept of Newness in the New Testament*

Frederick Ludwig Herzog, The Gymnasium, Kleve, Germany, 1943; University of Basel, Switzerland; The Theological Seminary, Wuppertal, Germany

Thesis: *The Possibility of Theological Understanding: An Inquiry into the Presuppositions of Hermeneutics in Theology*

Anthony Andrew Hoekema, A.B. Calvin College, 1936; A.M. University of Michigan, 1937; Th.B. Calvin Theological Seminary, 1942

Thesis: *Herman Bavinck's Doctrine of the Covenant*

Fellowships and Prizes

Fellowships and Prizes were awarded as follows:

The Fellowship in New Testament to Sherwood William Anderson

The Fellowship in Ecumenics to Robert Emil Palmer

The Fellowship in Applied Christianity to David Henry Hopper

Prizes on the Samuel Robinson Foundation to John McConnell Auld, Roger Lewis Beach, James Robert Belt, Jr., Lynn Elvin Boliek, William Dermot Boyd, William Clarence Brownson, Jr., John Roland Chambers, Robert Burns Davidson, Charles Lindsey Donnell, Lincoln Tracy Griswold, Robert Edwin Hoffman, Fredrick Lawrence Keefe, James Robert Keever, Jr., Karlo Juhoni Keljo, Glen Charles Knecht, George Sheridan Knieriemen, Jr. Hugh MacIntyre Linton, William Temple Moore, Jr., Wayne Marshal Moulder, Mary Ruth Muffley, Donovan Oliver Norquist, Anna Frances

Postlethwaite, Paul Everett Pierson, Harriet Catherine Prichard, Sue Reed, Niles Kinney Reimer, Paul Henry Rutgers, Jane Warren Savage, Donald Rae Sime, Eric Vere Stewart, David Wyatt Aiken Taylor, Cowan Gamble Thompson, Robert Eugene Van, John Haselwood Visser

The Greir-Davies Prizes in Homiletics and Speech to: First, Robert Emil Palmer; Second, Richard James Oman

The Benjamin Stanton Prize in Old Testament to James Franklin Armstrong

The Archibald Alexander Hodge Prize in Systematic Theology to Thomas William Gillespie

The First Mary Long Greir Prizes in Speech to: Middler, Conrad Harry Massa; Junior, Arlo Dean Duba

The Second Mary Long Greir Prizes in Speech to: Middler, David Brown Lowry; Junior, Richard John Waka

The John Alan Swink Prize in Homiletics to Richard Arden Couch

AUTUMN ALUMNI CONFERENCE

September 23, 3:00 p.m. to September 24, 11:00 a.m.

Conference Speaker: The Reverend John Short, D.D., of Toronto, Canada.

Conference Theme: "Christ and the Challenge of Our Times."

THIS YEAR'S ALUMNI TRUSTEE

George E. Sweazey '30, has been elected the Alumni Trustee in the Class of 1956.

Dr. Sweazey has been called to the pastorate of the Huguenot Memorial Church, Pelham, New York. Since 1945 he has been Secretary of the Division of Evangelism of the Board of National Missions.

AN APPRECIATION OF THE MINISTRY

ARTHUR MERRIHEW ADAMS*

"A MINISTER is a good man," wrote Oscar Wilde, "hired by other men to prove it does not pay to be good!"

Ridiculous!

No life could be more full and satisfying.

There are discouragements as one may learn from a tour of duty on the Ministerial Relations Committee, if not from his own experience.

The economic rewards of the clergy are usually small, but a survey in one area indicates that their income has been going up faster than the cost of living. The houses provided for the majority are worth a good deal more than the fifteen per cent of salary at which they are often figured, and are generally better than the average house of the people served. Most of the brethren live under decent conditions and their children secure a good education.

Recognition and appreciation are not always meted out to parsons as liberally as they would like. Sometimes this is due to the unrecognized themselves. There are pastors who need Lady Bothwell's warning to her ill-starred son, that a man is through when he begins to complain about his shabby treatment "after all that I have done." In the recent best-selling, "Shakespeare of London," we are reminded that it was the bard's interest in the welfare of his company and total unconcern for literary reputation that made it possible for him to write immortal plays.

When this has been said, it ought to be said also and forcibly, that the time has come to turn the doctorate in divinity into an in-service degree to be conferred on any man who will earn it. Seminary graduates should know that if they turn in certain reading reports, papers and sermons each year over a five or ten year period, and do effective work in their chosen fields, they will be recognized by the conferring of a "D.D." from their seminary, whether their first labors have been in a hidden corner or among the rich and powerful. Recognition has a strong appeal to every man and it is wasteful folly for us not to use it thus to strengthen our ministers and guide their growth.

A NEW DIMENSION

However, no one worth his salt is in the ministry for decent living conditions and a little recognition. Again and again I have sat down with my brethren in retreats. When they have talked of discouragements it has been too often in terms of these things. Yet when they begin to discuss what they really want from life thought moves into a new dimension. I have seen it happen in groups of ministers and of laymen. When they are asked to think it through and write down what means most to them they invariably come up with the same answers. Each man wants God's joys. Strangely enough, most seem to be agreed on what they are. Over and over there are the same suggestions:

Communion: a vital relation with the Father in heaven. This is one of

*Address given at the Friar Reunion Luncheon held on June 8 in one of the dining rooms of the Campus Center.

God's own joys for which He created all things and made and redeemed us.

The minister is fortunate beyond others in this respect because the needs of his people drive him to a regular devotional life. The busier he becomes the more he feels the need of prayer. Likewise the heart-hunger of his folk presses him to regular Bible study. This constant association with Jesus deepens his mood of repentance and faith, and helps him to be a channel for love. The necessary relationships with fellow Christians in the Church, with other ministers and with great souls in biography and history lead the minister into an ever growing awareness of God and a richer fellowship with Him.

Family joys are always mentioned by honest men as among the best of their treasures. Nor are we surprised at this for God's whole great scheme of things appears to be directed toward gathering a family of millions to live with Him in love forever.

The minister's family life is usually above par. He and those he loves have been so influenced by Jesus that their relations with each other are on a more personal basis than most. This intensification of the personal is a mark of mature love. Because the parents feel it for each other, the children grow up more secure and make the best use of their intelligence. The fact that ministers have more children in "Who's Who" than other people may not be entirely due to the brilliance of their parents! Dr. Stoddard of the University of Illinois has proved that you may raise the measured intelligence by increasing a child's security.

The minister's family joys extend beyond the limits of his rooftree to the church which is his family and multiplies his fulfillments. To see only one boy or girl who might have been lost or broken, grow into a child of God is worth years of toil. To look out from the prayer chamber upon serene men and women who five years ago were as unstable as nitroglycerin, to watch children develop healthy bodies and minds in a family that escaped disintegration and now is a colony of heaven, these joys are the minister's part of God's pleasure in His family.

JOY IN WORK

As they yearn for communion and rejoice in their families, all men find some of their deepest satisfaction in work. They are children of the Creator.

The minister has the fun of working all the time at something he can believe in with his whole heart. Everything will pass away: bodies, houses, businesses, cities, governments. People are eternal.

Fascinating opportunities beckon to him on every side. There have been times when some fields were regarded as places for men who could not make the grade anywhere else. Creative effort has changed that! There are no fields that are "just rural" or "just town" or "just a decadent neighborhood" or "just suburban." In every type of area thrilling new possibilities are being discovered, exciting enough to merit magazine articles and stories on the radio. In every place there are people waiting for God and yearning to grow up in His family. Ministering to them can be a very wonderful experience.

There is bound to be much routine labor. The rather pedestrian biographer of Archbishop Cosmo Lang re-

marks that much of an archbishop's energies are spent at things which seem important at the time but appear less so twenty years later! This will be true of the minister as well. But he will miss a good deal if he fails to realize that the hours he spends in organizational activity are usually in the company of people and offer ideal conditions for the guidance of growth. An evening with the session or trustees or picnic committee may seem less glorious than an hour in the pulpit or in the counselling room. It need not be less important if the minister has his eye not on some cherished program alone but upon the growth of the persons present. There, after all, is the center of his creative activity. What could bring deeper satisfaction?

JOY IN SERVICE

This leads us to the fourth joy of God repeatedly urged by men of every background as of the utmost importance to them: the joy of helping someone else. Here again is an echo of God's activity, a human reflection of His grace.

It is a road open to all for there are regularly more in need of help than helpers. A community may be "overchurched" but it cannot have too many persons who wish to be of service to others. Hilyer Stratton wrote years ago that he never made ten calls in an afternoon but that he found at least one person waiting for him and in desperate need of God. Many a pastor will endorse this testimony. When we reflect that only the minister, of all who might help, will dare to go directly into the home and open the way for solutions to problems, we see how rich is his opportunity.

The chief obstacles to the pastor who would help people are over-busyness and pride. They go together. Fancy mimeographing, endless meetings with other ministers, and trips to conferences will do wonders for the ego, but unless they are kept in their place, they eliminate that ringing of doorbells which results in people finding help. Pride, or a sense of inferiority, which amounts to the same thing, can prevent a man from feeling other people's problems or understanding them. It can make him build illusions about himself so that he interprets his failures to communicate as indications that he is "above" his flock, when as a matter of fact he cannot make himself understood in plain words because his thinking is confused. This same inferiority problem can send him to bed with a headache or make him toss all night, because he gets caught in the frustrated emotions of those he would help or because he cannot make people grow as fast as he would like.

Happily a majority of ministers are convinced of their worth to God, and do not have to keep proving it. They know His Son died for them, and that their place in the divine family is secure because it is a free gift of heaven. They know they can be no more than channels of the divine love, but they find it thrilling to have that opportunity. Hence they find it possible to be of help to many people, without the impulse to impress anyone. The result is a very full and satisfying life.

Let Dr. Robert E. Speer bring what we have been saying into focus in a quotation from his book, "The Marks of a Man," "I cannot express it more nobly than in good old Professor Simp-

son's words as a year ago he laid down his chair in the medical school of the University of Edinburgh and the deanship of the medical faculty, and presented the graduating class of that year for their degrees. 'It may chance,' said he, 'that some July day far down the century, when I have been long in the ether, one or the other of you will talk with a child or grandchild of the years when the century was young. Among its unforgotten scenes there will arise before your mind the memory of the day when at last you burst the chrysalis shell of your pupilage to lift free wings to the azure. You will recall the unusual concurrence of the simultaneous leave-taking of the university, by the graduates and their promoter. "We came away," you will say to the child, "a goodly company all together through the gateway that leads to the rosy dawn. He passed out alone through the door that looks to the sunset and the evening star. He was an old man like me," I forehear you say, "not in himself a great man. He had been the friend of great men and came out of a great time in the nineteenth century when there was a mid-sea and mighty things, and it looked to the men of his generation as if old things had passed away and a new world begun. And he told us that the great lesson he had learned on his way through life was the same that the disciple who leaned on Jesus' breast at supper taught to the fathers, the young men, and the little children of his time, when he said, 'The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.' " ' "

ELECTION OF ALUMNI TRUSTEE CLASS OF 1957

"A Committee on Nominations shall be elected at the Annual Meeting of the Alumni Association, to which committee names may be suggested as nominees by any member of the Alumni Association."

In line with the above action of the Board of Trustees of the Seminary and the Alumni Association regarding procedure in nominating Alumni Trustees, nominations should be sent to the Chairman of the Nominating Committee by November 1, 1953.

The Chairman of the Nominating Committee is the Reverend Frederick W. Druckenmiller, 892 Stuyvesant Avenue, Union, New Jersey. The other members of the committee are the Reverend Thomas F. Luce, First Presbyterian Church, Towanda, Pennsylvania, and the Reverend Henry B. Strock, D.D., 1140 Helen Avenue, Lancaster, Pennsylvania.

From the nominations received, three or more names may be selected by this committee. Ballots with names and biographical data of the alumni selected as candidates for Alumni Trustee of the Class of 1957 will be sent to the alumni as early in November as possible.

ORION C. HOPPER
Alumni Secretary

HIDDEN POWER

NELS F. S. FERRÉ*

THROUGH the Spirit we await a new righteousness by faith. Let us pray: "At the end of the day, Father, we want to thank thee with all our lives. Be thy will done completely. Come thy kingdom in thy full power. We want to be completely taken over. Use us in thy service as thou wilt. Be with this school and this community. Come, Holy Spirit, come. Come as the fire and burn. Come as the wind and cleanse. Come as the light and reveal. Convict, convert, consecrate until we are wholly thine. Gratefully, joyfully, and effectively in thy service. Thank you, Father."

I am going to speak tonight about prayer. There can be no question about the interest, the modern interest in prayer. I imagine that I'm making no false generalization when I say that there is more interest at present in the topic of prayer universally than in any other topic. I may be wrong. But in my experience, that's true. I was in England, as you know, last year. I thought when I went there I was going to lecture, and I did lecture on theology. But the first thing that they asked me when they wanted me to speak informally was, "Won't you come to us and speak about prayer?" Now I thought I had worked very hard on many topics in Christian theology, and I thought that they would ask me to speak on one of them, but they said, "Would you come and speak on prayer?" At Cambridge they asked, "Won't you come and speak about prayer?" I went to Union Theological Seminary to have a day like this, and at the luncheon the Faculty asked me to speak. I spoke on the five things that meant the most to me. At the end, a very fine man turned around to me and said, "Nels, why don't you speak to us about prayer?" Even if you go among our ministers there is a great cry to know more about prayer. In a certain city there are about forty prayer groups made up of laymen, and they complained that they find little guidance from the church leaders on the subject of prayer. Let us consider this in faith.

PRAYER NO SUBSTITUTE

Prayer is no substitute for thought. Woodrow Wilson (I am reminded of this because I am in Princeton) in one of his writings said that he found the students the night before the examination praying instead of studying. He thought it would do more good to study than to pray. Well, I am not going to commit myself on the question at present, except to say that generally speaking my students, if they don't study, flunk the courses, no matter how much they pray. Prayer is no substitute.

Prayer is no substitute for social responsibility. I am not going to mention any group tonight, but I have been among various groups where it is almost taken for granted that we must now give up any responsible social or political participation. Our job is to pray. Well, believe you me, I believe in

* A tape recording of an address delivered by Dr. Ferré in Miller Chapel on Convocation Day, April 22, 1953.

prayer, but prayer is not a substitute for responsible action.

Nor is prayer a substitute for faith. There are a good number of people who keep using prayer as a substitute for maturing. They say, "Father," but they mean, "mama." Now I mean that. They say, "Father," but they mean, "mama!" They do not want to take mature responsibilities and to live within that deep, great perspective of faith. They want to have everything by sight immediately, and have God decide for them. I am not talking about that kind of faith. I am reminded of Kierkegaard's great illustration of the rich man who rides in the carriage with the lamp and cannot see the great vistas of moonlight while the poor farmer walks along and sees the great vistas, without this immediate lamp. So many people substitute what they think, this immediate lamp, for the great hour of faith.

My topic tonight will be very easy to follow. This is a devotional, and with all my heart I want to end on that note, even though I want also to include in it some sharing of experience. Let us ask three questions. Why should we pray? How should we pray? When should we pray?

Why Should We Pray?

I am not going to make an apology for prayer, because it needs none. We should pray, if we are Christians, because without it God does not become real in our lives. Now I could say that God is not real without prayer, but you might in that case come to the conclusion that I do not believe in the reality of God—the objective reality of God. That is not the question at all. I believe that God for our sake becomes passive. God is such a good pedagogue that he is not an all-seeing eye looking at us all the time. God is not the father or mother who has always his chin over our shoulder watching us when we play all the time. "Thou art a God who hidest thyself." God is not all-present in the sense that he, as I say, is equally present in the desk or equally present when "two or three" are gathered together in his name. He is not necessarily in their midst, of course; he may be absent because God does not force himself on us and is absent from such two or three as do not ask him to be with them. He respects fellowship. God wants to be real to us, but he does not become real to us except we invite him in. We have had an idea that God is a kind of hydraulic fluid that is equally present all the time, instead of realizing that where two or three are gathered, there he is, in the sense of personal presence, in the sense of this living reality and contact. God is real, but God, for the sake of our freedom and for the sake of our privacy withdraws, hides himself and it is in prayer that God becomes real. Now that is going to mean a lot to us, because that is why we can begin to understand why people who pray, who really know how to pray, know how to have lives changed and history changed. We should pray in order to have fellowship with God, but now let us be very careful because I put things so poorly. Now you might almost think that I said that we should make God the means. I do not mean that at all. God is real in himself. I simply mean that we have to "cog in" on this level if it is going to be real to us on this level. He waits for us. He seeks us by his grace and by his mercy, but he leaves us alone in this impersonal passive sense and we never have

this fellowship, this communion, this reality apart from our accepting him.

The second reason why we should pray is that it helps us in communicating with others on the level of the deepest possible community. Now I talked about that this afternoon, and I am not going to speak on it again except to say that if you want to win your community and if you want to win those in whom you are very much interested, I think there is no deeper level of communicating. If you want something done as a problem in the community, I think it is true what the old medieval people said that one monk is worth a hundred laborers. But prayer is no substitute. The laborers have to do the work. I shall explain that later. But the power is there in prayer. Out in Dickinson, North Dakota, a Chicago sociologist said that in his opinion any three people could change any church. I was surprised when they told me that. But I thought about it, and said to myself that there is more to this than we realize, and I began to think through history. I saw Jesus and a few disciples and the terrific historic change. I saw St. Francis and the tremendous historic change. I saw John Wesley after his Aldersgate experience, this letting God and this life of prayer, and I saw a great change. I remembered Moody who said, "It yet remains to be seen what God can do with one fully consecrated man." I saw this power and I became deeply convinced that if we are going to communicate about any real problem in the community, the first thing to be is to be in "prayer without ceasing." It is to have our own lives opened up to the reality of God, so that his power speaking in and through and with other people can prepare the ground. I never dared to speak to a group without praying very long that God remove barriers in my own life, if there are any, and that God remove barriers in my hearers, and that together in the Spirit we may learn something that is real. I believe when we speak without that kind of prayer and without surrendering ourselves, we are going to arouse an over-againstness and nothing is going to be accomplished. But when we are allowed by the grace of God to be welded into one community and one fellowship, then there is a possibility of communicating, and then in his will we can be corrected and learn together. Therefore, I believe in this sense in prayer.

I believe in prayer because prayer alone makes us truly objective. I believe that in our natural selves there are pressures of self and society. Therefore we tend to rationalize. Way up here in our rational minds we think we are honest and right and so forth, but way down here in our deepest living there are such pressures on our thinking that when we think that we are being objective in matters which concern ourselves and our groups, we are not being objective at all because we do not see ourselves. And no one is so objective in the sense of seeing truth as it is, as the person who has truly come under the influence of God's Holy Spirit for the common good. When one is selfless throughout, when the barriers are removed, when the tensions are relaxed; then he is a free soul. He does not have to fear himself, he does not have to fear his fellow men, but he can depend upon God to give him eyes of faith. And therefore, I believe that in order for us to be objective, in order

to see ourselves and see the situation, we need prayer, sustained prayer.

In the next place, I believe in prayer because prayer gives us power. Now, I know that it is one of the most important things in the world to have power. I do not mean the exercising of power over others; that kind of authority just must not be among you. But every person lives in a power situation, and should be a power for God, power for right; should exercise power. Now, what is power? No one has ever seen power, because there is no such thing as power. Power is the capacity to operate, to control operations, for operations to persist, to survive. Power is the ability to do and to control. Now, God shares his power. When God shares his power with us he does not limit himself, he expresses himself. God is love. And when he makes us free and gives us power, he does not limit himself, he expresses himself. The more you love your wife, the more responsible freedom you give her. Don't hedge me in! Now the reason why the saints "have moved the world" has been that they have known how to become the channels of the kind of power that truly helps. God has given us power so we can use life as power, but we may gather that power toward demonic ends. But the people who can exercise the power helpfully, the people who know what life is all about, are the people that the world needs, and that the world will rise up to bless in the deepest sense. If, therefore, we are going to get the power for a power age, the power to direct civilization, to direct the church, to direct technological progress toward moral, social and spiritual ends, then my dear friends, we need to pray, because it is in prayer that we "cog in," where the Holy Spirit takes possession of us.

We should pray because to pray is to receive God's gift of himself, God's gift of love. I am as convinced as I can be that our marriages are going on the rocks and that many marriages that do not go on the rocks are there already because there is no true and genuine love, and our children are being brought up in an insecure situation—they are not genuinely loved. The wail of Lafite in *The Song of Bernadette* is so right: "I have never lived." Many people have never known what it means to give themselves completely, unreservedly in joyful fulfilling love and in family fellowship. I do not think that many people even know what it means to find the greatest satisfaction that life can give—the purpose that God has made for them. Now I do not believe that we become fully genuine and fully real unless we live within the power of God's love. Love is the gift of God that comes to the spirit in prayer—in the fullest sense of it. I believe with all my heart that we need to pray without ceasing.

How Should We Pray?

Start with a very simple thing. I used to say that the easiest way to pray is just to relax, first of all. If we do not relax, I said to myself, we are too much in the center. The most important thing is to let ourselves go—relax. But you know I have learned something since then. I have learned that there are times when relaxation is an entrance to genuine prayer, and there are times when relaxation does not come at all, but you get that fervent, struggling prayer. Jesus, being full of the Holy Spirit, went out into the wilderness to

be tempted of the devil. Jesus prayed in Gethsemane, and the more he prayed the more the vexation increased. It did not go away until finally the angel ministered. We say, "Be still and know that I am God." And what we really should say is, "Shut up and know that I am God." Now too much of our stillness is this kind of human mystic stillness, and sometimes it has to be a shutting up, but a shutting up before God might involve us in a terrible wrestling, and not relaxation. In any case I believe that as far as we possibly can we should start prayer by recalling who God is. Because if there is anything that hurts me—well, there are two things that hurt me. One is to hear prayers that seem to take for granted that God is the most niggardly and ignorant person that there is. I hear men Sunday after Sunday telling things to God and pleading with him in a very wrong way. The other thing that hurts me is to hear a minister say that we do not know anything about the problem of evil, but Christ can overcome it. That is denying the only problem we have, centrally the problem of evil. If there is no knowledge of the problem of evil there is no revelation—revelation comes only in the darkness, and if there is no revelation there is no redemption. Those two things are meaningful to me. But I think that we ought to recall first of all that God is the sovereign Lord who is completely concerned with the good of each individual and the common good so that we do not get into this situation.

Recently I received a letter from a woman who has a problem. I could not get her to say what the problem was, but it was something she had been waiting and waiting and waiting for. I finally had to say to this person, "Try for a change to be Christian." She says, "I pray and pray and pray that God will give this." And I say, "Why don't you try to say, 'I want to accept God's will; if he doesn't want me to have it, help me to accept his way?' " Instead of trying to persuade God, we ought to submit because we forget that he cares much more than do we. God is completely *for*. To love is to be completely *for* the other person, *for* this person under all circumstances. Not to be over against, but to be completely *for*, and God is completely *for* each one. I am afraid that so many people never get a real spiritual realization of God's purpose and a real spiritual communion with him because they are always waiting to present God with a report card of all A's. Somehow or other they feel they want to please God, they want to do a little bit better and a little bit better and a little bit better. They have a guilt complex inside. Occasionally one of my children comes home with a bad mark—not too bad—but whenever that happens the child is just as much loved, just as much loved completely. Our love of the children does not depend upon these things and does not vary according to the marks. And much of our praying is a kind of trying to please God rather than recalling who God is.

I believe with all my heart that having done that, we ought to ask for forgiveness. That is a very simple thing; but particularly for the forgiveness of our sub-conscious self. I mean this. I have become convinced that the real problem is to have our subconscious cleansed, because up here we feel and are and act so good—we think we are; but we do not see the deep reaches of ourselves here where we really live. Therefore the last year or two I have

said much oftener to God, "Even if it involves much more trouble for me, please cleanse my subconscious." Perhaps it may be better if you do not pray that prayer because God may answer it. For previously you felt pretty good about things, but now things in your subconscious come right up and become problems of cleansing. It is for this reason that I think one of the most important things is to pray God, "Take me, I do not know myself. Forgive my secret sins." And secret in the sense of the deepest subconscious. It may be the thing that is the best about me. What I think best may be exactly the thing that stands in God's way. Where I feel the most satisfied and the most happy and the most relaxed may be the place where God puts his finger in this forgiving process. But when that is done, then our souls can begin to relax and we can adore God. Do you really adore God? I mean when you adore God, what happens, what happens in your life when you adore God? Does your life rise up in gratitude—one of the hardest things you can ever do is to feel genuinely grateful. We can say, "Now I want to be grateful, Father. I praise thee. Thank you, thank you." But if there is no gratitude in the heart, there is no adoration because God is not real. I believe that the one who is really cleansed, and who has surrendered himself fully until the guilt feelings are removed by the grace of God, and the Spirit has come in, is able to rise up in faith and gratitude. After that we ought to come back again and say, "Father take me wholly, use me wholly," because it is so easy to become interested in our own selves. It is so easy to think that we are being subsconsciously identified with the will of God, as we regard it, when all we are doing is trying to be successful. There are many ministers whose real concern is to be successful—they want people to come out and they want this and that. They want to do a good institutional job, and that is a real concern. They are not really interested in people, they do not really love them all the time. They are not really interested in the glory of God. They are repugnantly pious—smug, because they pretend to work for the will of God when all they are doing is pushing their own personal ambitions. And I think one of the most important things in the world is to say "Father, you know me. You know me much better than I do myself. Help me by the grace of God, help me by thy power to say, happen to me what will happen, but be thy name glorified. Be thy name hallowed and may the people be helped."

After this, start intercession. I believe very strongly in the prayer of intercession. When I came over as a little boy from Sweden, I got diphtheria. The thing that I shall never forget was what the doctor gave me. I had diphtheria up here, I thought. The doctor came along and shot me down here. He should have shot me here. But my blood stream is one, and it carried the medicine for the healing of the body. Now, I believe that we all are deeply united within the spirit of God, and when we open our lives we are like those cells that open up to the hypodermic needle. We open up our lives to let in God's healing, illuminating and creative power within the world. I believe that prayer, if the prayer is genuine, if it is coupled with life and concern, is more effective than anything else in bringing about God's will. I should like to recommend

a little book to you on intercession. I am living with it every day. I do not believe in reading much at a time, you know. One devotional book I have lived with for two years now and I am not halfway through it. I cannot digest faster. If I merely read, the material just goes through my mind and becomes more thin. I should like to recommend George Steward's *The Lower Levels of Prayer*. A very simple book, but it has a great deal of spiritual wisdom in it.

Now, after intercession I think we have a right, if it be within God's will, to ask in petition for those things which are needed. As a matter of fact, I think we ought to. On one occasion I went to one of these prayer groups and I was asked, "Doctor, do you think I ought to pray for a Cadillac?" I was rather hesitant about that, because I did not know whether or not that was needed! But we are creatures and we ought to recognize our creaturehood and pray, "Give us this day our daily bread." That petition is not contrary to the will of God. I think it is something we need. I shall never forget Dean Speary of Harvard telling me that on one occasion he had preached a sermon at Harvard University on God's knowing everything and that we should not be so immature as to include petition in our prayer. At the end of the service President Lowell said to him, "Will, if I were you I'd be more natural with God." I think that is something to remember. We become so sophisticated, and I think we need that childlike mind in terms of which all our blessings are lifted up and all our needs are made known to the friend of friends.

Now, then, the next thing I want just to mention is that we should pray from God's point of view. I like the Lord's Prayer because the Lord's Prayer has most everything from the Lord's point of view and then just a few things from our point of view. Now so much of our praying is from our point of view and our locus of responsibility, which is right within its limits. But I think if we are really going to have effective Christian prayer, we should try with all our heart to enter into the mind of Christ. Then we would say, "Father, what would you have me do? To say? What should I pray? Help me to pray in the Holy Spirit." And then all of a sudden instead of living with our little needs, and instead of becoming merely abstract, we get taken into this fellowship of the communion of the saints and our lives become bathed and enriched and enlarged within the great fellowship of those who participate in God's concern. After that we may pray from our own locus of responsibility.

Then we should pray believingly. George Steward brought home to me one thing that I shall never forget when he wrote, "If things do not happen in your life, no matter how much you pray you are not praying right." If there are no fruits of the Spirit, if there are no signs of grace in your life, no matter how much you pray you are not praying right. A person who prays right will still see that God answers prayers in terms of the signs of the grace which shall accompany them. Therefore, I believe more and more that we must pray believingly. We should not pray "I want something to happen in Princeton. I want something to hap-

pen in Princeton; that thy kingdom will come. I want something, Father, I want a great thing." If I pray in that fashion I am still pushing for what *I* want. Instead, say, "Father, thy will is for the good of all thy creation. I know that you want something done here at Princeton. Help me to have no concern except thy will. I do not quite know what it is, but I know it is something very important for every person here. Help me somehow or other when I speak to be within this concern, so that what happens to me is blotted out. My satisfaction, my fulfillment must be within the fulfillment in this way." We believe because the Holy Spirit puts faith in our hearts. And sometimes that faith causes us to pray with fear and trembling and say, "Father, you see my fear and trembling, but there is no fear and trembling in thy love. I will let this fear and trembling go. I believe because thou dost believe in me."

Pray in the Holy Spirit. We do not know how to pray, but the Holy Spirit is real and he wants to pray in me and in you and in all of us. The climactic thing is always to leave every prayer in the Holy Spirit and say, "I have asked as wisely, as understandingly as I can, now I ask, carry out what is needed in the Holy Spirit. Correct, change, redirect, and help me to pray more understandingly."

When Should We Pray?

George Steward says, "To take time for prayer is to save time for work." We should have regular times set aside. I believe in the discipline of it, but we all must find our time. I, myself, find night or early morning the very best, because then I have the least interruptions. I have had to spend so much time in bed that I learned to pray lying down and this shocks my Episcopal friends. I just lie there and lift my heart up in prayer and thanksgiving to God. Now that might not work at all for you. Your rhythm might be quite different. If we really love God there will be time. I cannot imagine a girl who is in love writing, "Dear, the last two weeks I have not had a single moment to think of you, but next week I think I'll just take time to think of you." I think if you really love God you just pray without ceasing. Just as that girl sitting at the desk and typing away, thinking of the manuscript, puts in another sheet and finds her mind flickering away to the one she loves; so we, when we work away on this or that, automatically say, "Father, Father." It becomes a part of us. No, this having no time for prayer I think is wrong. Take time for the most important thing that life has to offer and see if you do not find that all of life is redirected, reoriented, empowered and refreshed.

PRINCETONIANA

LEFFERTS A. LOETSCHER

THE FACULTY

THE election of Dr. Mackay as Moderator of the One Hundred and Sixty-Fifth General Assembly, meeting in Minneapolis, was an occasion of great satisfaction to all connected with the Seminary. Already the new Moderator has been busy with numerous duties, including visits to the Synods of New Jersey, Pennsylvania, the Mid-South, Tennessee, and Baltimore. He was panel leader of the Section on Religion at the Aaronsburg Assembly, and during the course of the summer delivered the Carnahan Lectures at Union Theological Seminary, Buenos Aires. En route he visited Uruguay and Brazil, and spoke in churches, at pastors' conferences, and to the general public. A particularly interesting activity, in the light of the anticipated union of the three Presbyterian Churches, is the plan of Dr. Mackay and the Moderators of the Presbyterian Church in the United States and of the United Presbyterian Church to visit churches in various parts of the country, particularly in the southern states. Our Church is fortunate in having so gifted a leader and speaker, and all of Dr. Mackay's friends will be following his labors as Moderator with interest and prayer.

With the coming of another academic year, a number of changes in the Faculty are occurring. Dean Roberts has been promoted from Associate Professor to Professor of Homiletics. Dr. Donald Macleod has been promoted from Assistant Professor to Associate Professor of Homiletics, and the Reverend Wilbert J. Beeners has been promoted from Assistant Professor to Associate Professor of Speech. The Reverend Raymond L. Strong, formerly a Teaching Fellow, has been appointed Instructor in New Testament, and Miss Dorothy F. Kirkwood has been appointed Instructor in Christian Education.

Dr. V. E. Devadutt, Dean of Theology at Serampore College, India, will be a Visiting Professor next year, and will offer a course for two terms on The Philosophy of Christian Theism, and the third term will give a course on The Religious Situation in India. Dr. Devadutt has had an interesting career. After receiving the B.A. and M.A. degrees at Andhra University, Waltair, India, he received the B.D. at Serampore College. Winning a fellowship tenable at Toronto University, he obtained the Th.D. degree there.

Dr. Samuel H. Moffett, of the Princeton Seminary Class of 1942, who subsequently received a doctorate at Yale and has been a missionary in China under the Presbyterian Foreign Board, will be offering a course next year entitled "Contemporary Problems of Christian Expansion," and will assist Dr. Mackay and Dr. Jurji in the course in Ecumenics. He will also assist in Homiletics.

Dr. Hans Hofmann of Switzerland, a recent graduate student at Princeton Seminary, and recipient of the Th.D. degree under Dr. Brunner in Switzerland, will offer courses next year on

"The Psychology of Christian Experience," and "The Reformers' Reinterpretation of the Catholic Tradition."

Not on the Faculty, but rendering important service to the Seminary's academic life, will be Mr. Jack Goodwin, recently appointed Reference Librarian.

Along with promotions and additions in the Faculty has come a deeply regretted loss. Dr. Donald Wheeler, Professor of Speech, has reached retirement age and with the end of the academic year 1952-1953 completed his service to the Seminary. At the Alumni Banquet at Commencement time hearty appreciation was shown by the alumni for the valuable services Dr. Wheeler has rendered through the years. He will make his home in California.

Two Faculty members will be on sabbatical leave for a term during this coming year. Dr. Hope will be on leave the first term to conduct study and research in Princeton, and Dr. Fritsch, the third term, to study and lecture in Jerusalem.

One of the highlights of the Seminary year is always the Faculty dinner, given by President and Mrs. Mackay. This year Faculty members were their guests in the new Campus Center. Dr. Erdman as usual was toastmaster, with after dinner addresses by Dr. Norman W. Porteous, Professor of Old Testament at New College, Edinburgh, and Stone Lecturer at the Seminary; and by Dr. Wheeler, retiring Professor of Speech. The evening was not without its light touches, and the fellowship proved to be, as always, delightful.

The Student Body

What has come to be an annual event of some interest is the Senior Banquet, held this year on May 7. The speaker was Dean Pike of the Cathedral of St. John the Divine.

An event of much more recent inception is the All-Seminary Picnic. On May 12, Faculty members, students, individuals, and families brought picnic suppers and "unlimbered." It proved to be an excellent opportunity of getting better acquainted under somewhat more informal circumstances. The occasion was such a success that not one but two picnics are planned for next year—in the autumn and spring.

In addition to seniors who won fellowships from this Seminary to pursue study in places of their own choice, there were some students who secured fellowships from outside of the Seminary. Mr. John C. Holden, of the Class of 1952, who this past year has been doing graduate study at the Seminary, won a Fulbright Scholarship, and plans to study next year at the University of Tübingen. Mr. Christopher B. Sheldon has won a fellowship from the Presbyterian Board of Foreign Missions to study at the University of Madrid, Spain. Mr. Richard A. Couch won the Newberry Fellowship which is controlled by the Presbyterian Board of Christian Education and is open to competition by seniors in all seminaries of the Presbyterian Church in the U.S.A.

Athletic as well as academic honors have come to Seminary men during the past year. "Town Topics," a community sheet which each week names a "Man of the Week," recently conferred the honor on a Seminary senior, Mr. Arthur F. Sueltz, who two years ago dropped in to have a look at the University boathouse, and this year coached the University's 150-pound crew to the

national lightweight rowing title and a record for Carnegie Lake, and coached the freshman crew to a new freshman mark for the Princeton Henley course. Six of his last year's freshman squad moved up into this year's varsity. He has graduated from the Seminary and has left crew coaching in Princeton to become an assistant pastor in California. Many good wishes go with him.

At the Commencement Exercises on Tuesday, June 9, 93 seniors received the B.D. degree, and 9 the M.R.E. In addition 23 received the Th.M. degree, and 4 the Th.D. As has been customary on these occasions, the University Chapel in which the services are held was filled. Dr. Samuel M. Shoemaker of Pittsburgh delivered the Commencement Address on "The Church and Evangelism," and words of farewell to the new graduates were spoken by President Mackay.

Summer Work and Internships

Students are more widely scattered for summer work this year than ever before. Some, as last year, are in Alaska working on government highways during the week, and doing volunteer mission work on week ends. Others, not involved in highway construction, are doing full-time mission work in Alaska under the Presbyterian Board of National Missions. Some fine results were accomplished last year by both types of workers.

One congregation is sending some of its members who are students here to Japan and Korea for the summer to help in reconstruction work there.

Religious work by Seminary students among college and university students in Yellowstone Park has been expanding steadily. Mr. Warren Ost, who as an undergraduate in the Seminary was a pioneer in the work, is now giving his full time to it under the National Council of Churches. The work is also being extended into other national parks. In the Yellowstone Park this summer two Princeton Seminary students are serving as chaplains and several others from the Seminary are assisting. There is a large field for this kind of work, as some 3,000 college and university students from all over the country are employed at the park during the summer.

Students from the Seminary are to be found during the summer in all parts of the country, some helping in the home church, some serving far from it, some as assistant pastors, others as directors of young people's work, and very many in charge of student pastorates. Much, though not all, of this work is being done under the auspices of the National Board.

A number of students, not yet graduated, have left the campus for a year or more of internship at home or abroad, and are rendering valuable Christian service in coal fields, scattered mountain settlements, industrial areas, and elsewhere. One student is entering upon an internship at Beirut under the Presbyterian Board of Foreign Missions, and will there be engaged in Christian work among university students. Many students undertaking internships have found that the injection of an extended period of practical work into the seven-year academic span of college and seminary provides a stimulating change-over. In particular, they find that direct contact with the problems and opportunities of the ministry enables them to understand and use their Seminary preparation in a more vital way.

Orientation Program

Recent years have seen the program, designed to orient entering juniors to the life and work of the Seminary, expanding in content and usefulness. Classes for the fall term of the Seminary will start on Wednesday, September 30. New students are asked to come on Friday, the 25th. From then on, a crowded schedule of activities confronts them. Friday morning those who had Greek in college or university will take a Greek test. Early in the afternoon will be a chapel service, followed by a series of presentations by Faculty members to acquaint the students with the work and purpose of the several departments of instruction. That evening there will be dinner with the Faculty at the Campus Center. Saturday morning various administrative aspects of Seminary life will be discussed, followed in the afternoon by a tour of Princeton and vicinity, and in the evening by an address by President Mackay. Sunday afternoon a meeting with Princeton ministers and University chaplains is scheduled. Monday and Tuesday, there will be speech recording, a tour of the library with some comment on procedures and special collections, tryouts for the Seminary Choir by those who so desire, personality and aptitude tests, the taking of an individual picture of each student, and final enrolment for the courses of the year. The problem of leisure time during these orientation days hardly threatens to be a serious one! These brief orientation sessions have proved very valuable in helping students to get started under full steam, and also prove to be quite interesting.

Among the Alumni

A number of Princeton Seminary alumni have been serving on a Commission on Theology in the recent self-study program of Lafayette College. Operating under a special grant received from the Ford Foundation, Lafayette College set up eight commissions to analyze how well undergraduate life and study prepare for later professional study. Eight areas of pre-professional preparation were analyzed by the eight commissions. The Reverend Frederick B. Crane of Hazleton, Pennsylvania, was chairman, and Dr. Elwyn E. Tilden, head of the Lafayette Department of Religion, was secretary of the commission. Dr. Hopper, alumni secretary of the Seminary, also served on the commission of eleven. Dean Roberts was engaged by the commission as expert consultant. Some five meetings were held and findings and conclusions were reached which were important not only for Lafayette College, but also for pre-theological preparation of ministers in general.

Alumni are delighted to know that this fall there will be held an autumn Alumni Conference on Wednesday and Thursday, September 23 and 24, just before the opening of Seminary. The Reverend John Short, D.D., pastor of St. George's United Church, Toronto, has been secured as the speaker and will give three addresses centering around the theme, "Christ and the Challenge of Our Times." Dr. Short is already known to Princeton Seminary audiences, and has a wide reputation as an outstanding preacher.

Princeton Seminary alumni in Ireland have long been notably hearty in their continuing interest in the Semi-

nary. Their organization, known as "Irish Princetonians," meets regularly. This year they elected as president the Reverend Thomas Carlisle, M.A., of the Class of 1930. The secretary of the Irish Princetonians, the Reverend J. Wallace Bruce, writes as follows: "We had as our special guest at the annual luncheon on June 12th, the Reverend Charles Davis, of Carlisle, Pennsylvania—of the Class of 1941, who was the official delegate to our Assembly of the Presbyterian Church, U.S.A. He gave us all the recent news about the Seminary, mentioning that there were four members of 'The Irish Brigade' there now, and we were especially delighted to hear the news that President Mackay has just been made Moderator of the General Assembly of the Presbyterian Church, U.S.A. Will you please convey to Dr. Mackay the heartiest greetings and good wishes of our Association, and assure him of our earnest prayers that God will greatly bless, strengthen and use him during his year of office? Also will you kindly let me know when the President hopes to come over here to Europe again, as we are still anxious to have him visit us in Belfast, to meet the members of our Association." Word from these loyal friends of the Seminary is always most welcome.

Choir Trip

As this goes to press, the Seminary Choir is actively engaged in its work in Japan and Korea. The day after Commencement, June 10, the Choir flew from Princeton to California, two days later to Hawaii, and arrived in Tokyo on June 14. Between June 14 and 26 they sang at twenty-eight meetings in Japan, singing for both American soldiers and Japanese civilians. A letter of appreciation has been received from the Entertainment-Music Director at headquarters. He writes: "Your choir was the first religious organization sent to appear before XVI Corps troops. Its reception was a gratifying experience for all. The services for the Japanese people were especially well received and appreciated. The goodwill created by the men of the Princeton Seminary Choir is too great to be measured. All who met and worked with the men from Princeton Theological Seminary were especially impressed by their fine spirit of cooperation and the pleasant manner in which they accepted the inconvenience necessarily a part of travel in the XVI Corps area." The Choir returned safely to Princeton early in August. In connection with this notable service by the Choir, "Town Topics" fittingly named Dr. Jones as Princeton's "Man of the Week."

Theology Today

Pastors and others will find much of great interest in the current issue of *Theology Today*, which is centered around the general theme of Christ in Experience and Faith. After a selection from the ancient Letter to Diognetus which constitutes a kind of devotional preface to this issue, there is an article by Dr. Piper, "Mysticism and the Christian Experience," which discusses various types of ancient and modern mysticism and explores their relation to the core of the Gospel. Dr. F. W. Dillistone, Chancellor of Liverpool Cathedral, discusses various theories of the Atonement. A whimsical and very suggestive parable by Professor Nels F. S. Ferré of Vanderbilt University is given.

Professor Winthrop S. Hudson of Colgate-Rochester Theological Seminary explores in a stimulating way some of the connections between Christian theology and democratic political theory. These and many other articles, editorials, and book reviews make the current issue of *Theology Today* interesting and suggestive reading.

Other Campus News

The Superintendent of Grounds and Buildings of the Seminary, Mr. Rudolph L. Rey, after serving the Seminary in various capacities since 1921, is retiring this summer. With the great expansion of recent years in the Seminary's plant and personnel, his duties have been detailed and multitudinous. He has unfailingly brought to them patience, kindliness, and the desire to be helpful to all. His person and labors will be much missed by all connected with the Seminary.

This year the Synod of New Jersey established a new precedent. Instead of holding its annual meeting in Atlantic City in October, as has been its custom for many years, the Synod met on the Princeton Seminary campus from June 17 to 19. The facilities of the Campus Center, as well as Princeton's central location in the state, were used to excellent advantage. The visitors were most heartily welcome, and many happy returns of such days are hoped for.

The Princeton Institute of Theology had notable sessions last summer, July 6-16. There were 322 enrolled, coming from 32 denominations, 30 states, and 5 foreign countries. These annual meetings of the Princeton Institute of Theology have been proving their usefulness and value to great numbers of ministers from all over the United States and beyond.

Preachers and Lecturers

On invitation of the Faculty, the following preached in Miller Chapel on appointed Tuesday evenings during the past academic year:

The Reverend Clarence Edward Macartney, D.D., pastor of the First Presbyterian Church, Pittsburgh, Pennsylvania. November 18, 1952.

The Reverend John Short, D.D., pastor of St. George's United Church, Toronto, Canada. January 20, 1953.

The Reverend Hermann N. Morse, D.D., Moderator of the General Assembly of the Presbyterian Church, U.S.A., and Secretary of the Board of National Missions of the Presbyterian Church, U.S.A. April 28, 1953.

Addresses have been delivered before the student body by the following during the past academic year:

Professor Dr. Wilhelm Hahn of Heidelberg University, Germany. October 30, 1952.

Dr. Henry P. VanDusen, President of Union Theological Seminary, New York; "Some Vital Issues in Ecumenical Christianity Today." November 25, 1952.

Dr. William ("Billy") Graham, Evangelist; "Evangelism as I see It." February 17, 1953.

The Rev. E. H. Johnson, General Secretary of the Student Volunteer Movement for Christian Missions. March 24, 1953.

A special Day of Prayer was observed on November 5th, with a sermon in the morning by Dr. George S. Hendry, followed by discussion groups. In

the afternoon Dr. Mackay led in a service of prayer. In the evening a Communion Service was conducted by Dr. Norman V. Hope and Dr. Daniel J. Theron.

The Students' Lectureship on Missions was delivered by Dr. Alexander McLeish, Survey Editor of the World Dominion Press. His subject was "Objective and Method of the World Christian Enterprise Overseas." October 20, 21, 22.

A Day of Convocation was held on April 22, with three addresses by Dr. Nels F. S. Ferré, Professor of Philosophical Theology at Vanderbilt University. Dr. Ferré spoke on "Continuing the Reformation," "The Pentecostal Presence," and "Hidden Power."

The lectures on the L. P. Stone Foundation were delivered by Dr. Norman W. Porteous, Professor of Old Testament, New College, Edinburgh. His subject was "History, Community and Revelation: An Enquiry Into Old Testament Theology." April 13-16.

ALUMNI NEWS

Orion C. Hopper

COMMENCEMENT ALUMNI DINNER

THE dining room of the new Campus Center was the setting for the first time of the dinner and Annual Meeting of the Alumni Association, Monday evening, June 8. Because of the unavoidable absence of James W. Laurie '27, President of the Alumni Association, Robert M. Skinner '34, Vice-President, presided. Other guests at the speaker's table in addition to President Mackay, were Walter Lowrie '93, George L. Robinson '93, Peter K. Emmons '15, Benjamin F. Farber '09, Donald Wheeler, and Charles R. Erdman '91.

Dr. Erdman led the alumni in the singing of familiar songs, which was another "best ever." Dr. Erdman also presented the Treasurer's report, which was unanimously received.

Outstanding among the Class Reunions this year were those of the Class of 1893; the Class of 1898; the Class of 1903; the Class of 1928; and the Class of 1943.

Dr. Skinner introduced Richard J. Oman, President of the Graduating Class, and the members of the Class of 1953 were received into the membership of the Alumni Association.

Dr. Skinner announced that the time had come for the retirement of Donald Wheeler, head of the Speech Department for more than thirty years. The alumni honored Dr. Wheeler with a standing vote of appreciation followed by prolonged applause.

Dr. Skinner presented a recommendation from the Alumni Council for an Annual Roll Call, which recommendation was unanimously received.

Annual Roll Call

At the February meeting of the Alumni Council a suggestion was presented by several alumni. They felt that an annual alumni roll call should be considered by the Council and presented as a recommendation for action by the Alumni Association. A Study Committee was appointed, and this committee reported its findings to the Council. Dr. Skinner, Chairman of the committee, in the following paragraphs, presents to the alumni the information regarding the action which the Association has taken.

"The plan was prompted by the feeling on the part of a number of alumni that as a group we ought to be doing more for the Seminary. Twenty former students have been giving $500.00 annually. But we have 3,200 alumni in the United States and 800 elsewhere. Other Seminaries, with much smaller alumni bodies, are receiving many thousands of dollars from their former students. By comparison we have given practically nothing to the annual expenses of the school which gave so much to us and continues to give so much to the Church. The Council believes that our Alumni, scattered throughout the world, will welcome the opportunity to have some share, even though it is very small, in the critical task of preparing others to share the ministry with us.

"The Council has asked Dr. Mackay to prepare a letter on the state of the Seminary which will go to all alumni early in the fall. A member of each Class has been asked to serve as 'Roll Call' Representative and will communicate with his classmates concerning their participation. The plan should accomplish the double result of (1) bringing members of the classes into closer association with each other, and (2) providing a much needed new source of income for the expanding program of the Seminary. Judging by the response at the Alumni Association Dinner, the Council believes the plan will meet with a widespread and generous response."

The report of the Nominating Committee (Arthur M. Adams, Edward H. Roberts, Edward H. Jones) for Association officers and Council Members for the ensuing year was presented, which report was unanimously received. The following officers were elected.

Officers for 1953-54

President—Robert M. Skinner '34, Pastor, First Presbyterian Church, Westfield, New Jersey.

Vice-President—Alan M. Frew '35, Pastor, First Presbyterian Church, Detroit, Michigan.

Secretary—Bryant M. Kirkland '38, Pastor, First Presbyterian Church, Haddonfield, New Jersey.

Treasurer—Charles R. Erdman '91, Professor of Practical Theology, Emeritus.

For Council Members

Class of '56—Barney N. Morgan '25, Board of National Missions, 156 Fifth Avenue, New York 10, New York; Edward H. Jones '27, Pastor, First Presbyterian Church, US, Norfolk 7, Virginia.

Committee for Nomination of Alumni Trustees

Frederick W. Druckenmiller '23, Thomas F. Luce '48, Henry B. Strock '12.

Nominating Committee for Officers and Council Members for 1954-55

William F. MacCalmont '39, Seth C. Morrow '38, Edward H. Roberts '23.

These committee nominations were approved.

Dr. David Hugh Jones led members of the Seminary Choir, past and present, in the singing of a few choice and favorite selections.

Dr. Mackay received a great ovation as Moderator of the General Assembly. He spoke to the alumni on "Princeton Seminary in the Church's Service."

Dr. Robinson led in prayer and pronounced the benediction.

ALUMNI NOTES

[1896]

William L. Schmalhorst is serving as pastor of Bear Creek Community Church, Morrison, Colo.

[1913]

R. A. Torrey, Jr. is in Korea doing rehabilitation work among the Korean amputees.

[1916]

John R. Campbell is pastor of the Northville Church, Northville, N.Y.

[1918]

Ward W. Long is serving as interim pastor of the Calvary Church, San Francisco, Calif.

[1922]

William C. Cumming has been installed as the pastor of the Westminster Church, Texarkana, Texas.

[1924]

H. Kerr Taylor is pastor of the First Church, Dallas, Texas.

[1925]

Edwin M. Rhoad has been called to the Sixth Street Evangelical United Brethren Church in Harrisburg, Pa.

[1926]

Paul M. Hosler is serving as pastor of the Lakehurst Church, Lakehurst, N.J.

[1929]

L. Craig Long is Consulting Psychologist in the Jordan Village, Waterford, Conn.

[1931]

Ralph B. McCuen is pastor of the Ballard Memorial Methodist Church, Asbury Park, N.J.

[1933]

E. Scott Byers is serving as pastor of the First Church, Buffalo, N.Y.

J. Charles McKirachan has been called to the pastorate of the Pine Street Church, Harrisburg, Pa.

Cecil H. Rose is minister at large for the Presbytery of Utica, N.Y.

[1934]

Thomas C. Cannon has been installed as pastor of the St. Charles Church, St. Charles, Mo.

[1935]

John J. Brown, Jr. is pastor of the First Church, Lancaster, S.C.

[1936]

Carlton C. Allen has been called to the pastorate of the Bound Brook Church, Bound Brook, N.J.

Banes Anderson is serving as pastor of the Westminster Church, Fresno, Calif.

Allen L. Bowe is pastor of the First Church, Kiel, Wis.

Harry A. Fifield has been installed as pastor of the First Church (U.S.), Atlanta, Ga.

James A. Spivey received the honorary degree of Doctor of Divinity from the College of the Ozarks, Clarksville, Ark., at its commencement in June.

[1937]

Doyle W. Brewington is pastor of the Greenwood Church, Seattle, Wash.

C. Ralston Smith received the honorary degree of Doctor of Divinity at the commencement exercises of the College of the Ozarks, Clarksville, Ark.

[1938]

Stewart W. Hartfelter is serving as pastor of the Prentice Church, Indianapolis, Ind.

Paul H. Robinson received the honorary degree of Doctor of Divinity at commencement from the Bridgewater College, Bridgewater, Va.

[1939]

Harry H. Bryan is pastor of the Beverly Hills Church, Huntington, W.Va.

Stanley K. Gambell received the honorary degree of Doctor of Divinity from Beaver College, Jenkintown, Pa.

Harold E. Meyers has been installed as Associate Pastor at the National Church, Washington, D.C.

[1940]

Franklin B. Gillespie is serving as Director of Young People's Work, Board of Christian Education.

Homer L. Goddard, Jr. is a representative of the Church in Medellin, Colombia, S.A.

Ernest D. Vanderburgh is serving the Trinity Episcopal Church, Mount Vernon, N.Y.

[1941]

William M. Hunter is pastor of the First Church of Robinson, Ill.

E. Joseph Rose has been called to the pastorate of the Lake Nokomis Church, Minneapolis, Minn.

Robert W. Young and Miss Lois B. Young were married in Pittsburgh, Pa., on February 14.

[1942]

Robb Harvey is employed by the D. C. Heath and Company, publishers in Cambridge, Mass.

Robert L. Lucero is serving as pastor of the Madison-Limestone Larger Parish in Athens, Ala.

Edward H. Morgan is pastor of the Grace Church (Independent), Roanoke, Va.

Edwin C. Nagle has been called to the pastorate of the Trumbauersville Parish of the Evangelical and Reformed Church, Trumbauersville and Argus, Pa.

John Pott is an Instructor in Bible at Chicago Christian High School, Chicago, Ill.

J. Allan Ranck is Associate Director on the Joint Commission on Missionary Education in New York.

Arthur B. Smith is pastor of the First Church, East Saint Louis, Ill.

[1943]

Theodore A. Gill has been installed as Dean of Chapel and is Chairman of the Department of Religion at Lindenwood College, St. Charles, Mo.

Carl C. Gray is pastor of the Philipsburg Church, Philipsburg, Pa.

[1944]

Truman M. Jolley has been called to serve as pastor of the First Church in Gardena, Calif.

Robert L. McCachran will return to the pastorate of the First Church, Adrian, Mich., after completion of his service as Navy Chaplain in August.

Allan G. Moore is serving as minister in a new church development of Baltimore Presbytery, Baltimore, Md.

[1945]

John R. Rodman is pastor of the Ensley Highland Church, Birmingham, Ala.

Herbert D. Wittmaier is serving the pastorate of the Plymouth Meeting Evangelical Congregational Church, Plymouth Meeting, Pa.

James D. Yoder is pastor of the Zion Evangelical Christian Church, Myerstown, Pa. He is also Professor of Biblical Languages and Literature, in the School of Theology of the Evangelical Congregational Church, Myerstown, Pa.

[1946]

William R. Dupree has been installed as pastor of the New Hope Church, New Hope, Pa.

Robert O. McLeod is on active duty as Chaplain in the U.S. Navy.

John E. Neff is pastor of the First Church, St. Marys, Ohio.

Bruce E. Robinson is serving the pastorate of the Jarrold's Valley and Orgas Churches in Whitesville, W.Va.

A. Hubert Rust has been called to the pastorate of the First Church, Cairo, Ga.

[1947]

Donald L. Barker is pastor of the White Pine and Danbridge Churches in Tennessee and is moderator of a newly-formed Larger Parish in that area.

George Stob has been called to the Prospect Street Christian Reformed Church, Passaic, N.J.

[1948]

James J. Anilosky is pastor of the Third Church, Paterson, N.J.

Dallas D. Landrum, Jr. is now serving the American Mission, Resht, Iran.

John H. MacLeod has been called to the pastorate of the Central Church, Portsmouth, Ohio.

E. Charles Smith has been installed as Associate Pastor of the Elmwood Church, Syracuse, N.Y.

Clara B. Spencer is Director of Religious Education of the Federation of Churches in Albany, N.Y., and vicinity.

Albert C. Winn is Professor of Bible at Stillman College, Tuscaloosa, Ala.

[1949]

Wallace W. Gibbs is pastor of the Hollis Church, Hollis, N.Y.

Ernest O. Norquist has been called to the pastorate of the First Church, Rushville, Ind.

Charles E. Terry is serving the First Church, Belvidere, N.J., as pastor.

G. Robert Wirth is pastor of the First Church, Sag Harbor, N.Y.

[1950]

Charles S. Burgess and Miss Elizabeth A. Bulger ('51) were married on May 2 in Buffalo, N.Y.

John Craig, Jr. has been installed as pastor of the Church, Greenport, N.Y.

Robert G. Foulkes is serving as Chaplain to the Hospitals in Philadelphia Presbytery.

W. Ralph Lufkin is serving in a new field in suburban area of Portland, Ore.

Peter McKenzie is acting as General Secretary of the New Zealand Student Christian Movement and as Assistant Pastor in St. Andrews Church, Wellington, C.I.

George E. Morrison is doing evangelistic missionary work in Luxor, Egypt.

Raymond C. Ortlund is pastor of the East Glenville Church, Scotia, N.Y.

Russell C. Tomlinson, Jr. is the pastor in a three point parish, Crivitz, Wis.

[1951]

Charles E. Gammon is pastor of the Central Church, Chattanooga, Tenn.

Neal N. Herndon has been called to the Wheaton Church, Silver Spring, Md.

Genevieve Kozinski is Director of Religious Education at the First Church, Haddonfield, N.J.

John G. Mancini is serving as pastor of the First Church of Las Vegas, N.M., in the Spanish-American Mission field.

Carl C. Murray has been called to organize a new church, the Norwood Church, in the Union Presbytery, Knoxville, Tenn.

Thomas W. Nyquist is pastor of the First Church, Litchfield, Minn.

Horace M. Patton is pastor of the Roslyn Church, Roslyn, Pa.

[1952]

James F. Anderson is an instructor in the Department of Religion, Lafayette College, Easton, Pa.

Albert C. Burke, Jr. is pastor of the Highland Church, Street, Md.

Leonard H. Evans has been called to the pastorate of the Church in Califon, N.J.

F. W. R. Nichol received the Ph.D. degree from the University of St. Andrews, Scotland. He is pastor of St. Andrew's Church, New Zealand.

Jay W. Rowen has been installed as Associate Minister of the Drayton Avenue Church, Ferndale, Mich.

Charles B. Templeton received the honorary degree of Doctor of Divinity from Lafayette College, Easton, Pa., at the June commencement.

THE ASSEMBLY ALUMNI DINNER

The Alumni Dinner at the General Assembly in Minneapolis was attended by two hundred and sixteen. Peter K. Emmons '15, President of the Board of Trustees, presided.

Dr. Mackay was the main speaker. The singing was led by Joseph MacCarroll '35, and the benediction was pronounced by John D. Hayes '17.

BIOGRAPHICAL CATALOGUE

By this time most of the alumni have received the questionnaire, although there are a number of alumni for whom we do not have correct addresses. We are endeavoring to secure these as rapidly as possible.

If you have not returned your questionnaire, we should greatly appreciate your sending it at once.

PLANS FOR CLASS OF 1953

Julian Alexander, Jr., pastor, Willow Grove Community Church, Westfield, N.J.

Sherwood William Anderson, further study.

Shirley Thelma Angle, director of Christian education, Drayton Avenue Church, Ferndale, Mich.

James M. Armstrong, II, pastor, Green Hill Church, Wilmington, Del.

Prentice Harmon Barnett, assistant pastor, First Church, Denton, Texas.

Roger Lewis Beach, pastor, Gilbertsville, N.Y.

Frederick Jenks Beebe, assistant pastor, Beverly Hills Community Church, Beverly Hills, Calif.

William Greason Birmingham, pastor, First and Salem-Welsh Churches, Slatington, Pa.

Leslie Gordon Blasius, pastor, Weldon Valley, Colo.

George Carruthers Bonnell, pastor, Westside Church, Englewood, N.J.

Harry Godber Brahams, assistant pastor, First Church, Yakima, Wash.

John Nelson Bratt, assistant pastor, North Hollywood Church, North Hollywood, Calif.

Thomas Roy Brower, pastor, Brady, Texas.

Malcolm Gunson Brown, pastor, First Church, Carteret, N.J.

Jean-Vivian Brownson, plans incomplete.

Robert Buyers Caldwell, pastor, First Church, Dwight, Kan.

William Parks Caldwell, pastor, Wyoming, Pa.

William Lewis Carleton, further study.

Anne Carlucci, plans incomplete.

Wallace Edmund Carver, pastor, Tremont Church, New York, N.Y.

George Dickson Colman, Army Chaplaincy.

Richard Arden Couch, further study.

John Willoughby Crandall, Jr., pastor, Wells Memorial Church, Brooklyn, N.Y.

David Buford Davies, pastor, Mena, Ark.

Dale Franklin Dickey, director of admissions, Bluffton College, Bluffton, Ohio.

Harvey Crawford Douie, Jr., pastor, Greenwich, N.J.

Charles Kennedy Dowell, pastor, Ft. Laramie, Wyo.

Jerald Benjamin Ellison, pastor, Woodside, Pa.

Merle Edwin Elrod, pastor, Lawton Community Church, Lawton, Iowa.

David Edward Erb, pastor, Bristol and Deerfield Churches, McConnelsville, Ohio.

George Isaac Evans, Jr., pastor, Immanuel Church, Harrisburg, Pa.

Thomas Ashton Ewing, assistant pastor, North Avenue Church, New Rochelle, N.Y.

Jeanne Marie Farrar, teacher, Emma Willard School, Troy, N.Y.

Charles Edwin Fredrick, associate minister, Mariemont Community Church, Cincinnati, Ohio.

Aaron Edward Gast, further study.

Arthur Louis Gebhard, Jr., pastor, Roscoe-Livingston Manor Churches, Roscoe, N.J.

Gerald Wayne Gillette, further study.

Betty Jean Gilmer, director of Christian education, Ows-lee Larger Parish, Booneville, Ky.

William Henry Gray, Jr., stated supply, Wysox, Pa.

Ormond LeRoy Hampton, Jr., pastor, Patterson, N.Y.

John Mervin Hess, pastor, Amesville, Ohio.

Robert Edwin Hoffman, associate minister, Hanover Street Church, Wilmington, Del.

James Raymond Holsey, pastor, Makemie Memorial Church, Snow Hill, Md.

David Henry Hopper, further study.

Elizabeth Bradford Hull Hopper (Mrs. O. C., Jr.), Princeton, N.J.

Julia Margaret Hopper, plans incomplete.

Donald Allen Hostetter, minister of education, Webb Horton Memorial Church, Middletown, N.Y.

John Calvin K. Jackson, further study.

Gordon Dean Johnson, pastor, First Church, Farmingdale, N.J.

Frederick Lawrence Keefe, pastor, New London, Pa.

Louis Kereszturi, further study.

George Sheridan Knieriemen, Jr., assistant minister, Basking Ridge, N.J.

John Arthur Kuyper, pastor, Ebenezer Church, Scranton, Pa.

Maria Kuyper (Mrs. J. A.), married.

Lester C. Lee, Chaplain, Deep Springs Junior College, Deep Springs, Calif.

William Charles Lehr, pastor, Cliffwood Beach, N.J.

John Baltsar Maurer, pastor, Irving Avenue Church, Bridgeton, N.J.

Leslie Gene Mayo, assistant pastor, Calvary Church, San Francisco, Calif.

John Francis McConaughy, pastor, Whitehall, N.Y.

Howard Winfield McFall, Jr., pastor, Patterson Memorial Church, West Orange, N.J.

Robert Leon McKim, pastor, First Church, Dover, Dela.

Richard Eugene Meloy, pastor, East Kishacoquillas Church, Reedsville, Pa.

Walter Menges, Jr., Scotchtown Church, Middletown, N.Y.

Charles Claude Miller, Jr., assistant pastor, First Church, Jacksonville, Texas.

Richard David Miller, Air Corps Chaplaincy.

John Kent Mills, assistant pastor, First Church, Haddonfield, N.J.

William Temple Moore, Jr., assistant pastor, Narberth, Pa.

Hibbert Wallace Moss, Jr., pastor, Second Church, Oswegatchie, Ogdensburg, N.Y.

Alex Nicholas Nemeth, pastor, South River, N.J.

Willis Hunting Newton, Jr., Air Force Chaplaincy.

Stanley Emerson Niebruegge, assistant pastor, Brick Church, New York, N.Y.

Raymond Alfred Nott, Board of National Missions, Sunday School Missionary, Big Horn Basin Area, Wyo.

Richard James Oman, further study.

Robert Emil Palmer, further study.

Raymond Clair Provost, Jr., missionary to Korea, Board of Foreign Missions.

James Joseph Reeb, chaplain, Philadelphia General Hospital, Philadelphia, Pa.

Robert Hugh Reed, Jr., assistant pastor, Westminster Church, Akron, Ohio.

Ned Earl Richardson, assistant pastor, Sixth Church, Washington, D.C.

Frederick Morgan Roberts, pastor, Union Church, Newburgh, N.Y.

Vernon Venable Robertson, assistant minister, Brooklyn Heights Church, San Diego, Calif.

Raymond Kenneth Rossnagel, pastor, Summit Hill, Pa.

Richard Fay Rowley, pastor, Eastminster Church, Erie, Pa.

David Eugene Rule, pastor, Esperance, N.Y.

Bertram Harvey Rutan, missionary, Skagway, Alaska.

Stuart Calvin Saul, associate pastor of youth and Christian education, Arlington Heights Church, Arlington Heights, Ill.

Alfred Abel Schlorholtz, further study.

Gordon Merle Schweitzer, Air Corps Chaplaincy.

John Karol Sefcik, pastor, Mays Landing, N.J.

Benjamin Erastus Sheldon, missionary to Korea, Board of Foreign Missions.

John Leland Simcox, pastor, First Church, Ocean City, Md.

Vahe Harold Simonian, assistant pastor, Santa Barbara, Calif.

George Rogers Smith, assistant pastor, Central Church, Buffalo, N.Y.

Roy Powers Strange, Jr., missionary to Africa, Board of Foreign Missions.

Arthur Fay Sueltz, assistant pastor, First Church, Concord, Calif.

Cowan G. Thompson, assistant pastor, Megain Memorial Church, Belfast, North Ireland.

James Nelson Urquhart, assistant pastor, Christ Church, Madison, Wis.

Robert Eugene Van, pastor, Woodburn, Ore.

Walter Talmage Ward, Jr., assistant pastor, First Church, Ardmore, Pa.

James Stanley Weaver, assistant pastor, Govans Church, Baltimore, Md.

Sara Eunice Wenstrom, plans incomplete.

BOOK REVIEWS

Time and Eternity: An Essay on the Philosophy of Religion, by W. T. Stace. Princeton University Press, Princeton, N.J., 1952, 169 pp. $3.00.

To review the work of an esteemed fellow townsman, who is also a distinguished professor in one's Alma Mater, is a difficult task. Courtesy and candor must be kept in equal balance. Dr. Stace's book is really a discussion on the theology of mysticism and the nature of the experience on which it is based.

Mysticism has been under the suspicion of theologians because it may harbor theological errors such as pantheism, or hide a revolt against the authority of the Church. Protestant orthodoxy has not been friendly to mysticism. Thus Dr. Warfield writes:

"Once turn away from revelation and little choice remains to you but the choice between Mysticism and Rationalism. . . . The difference between them is very much a matter of temperament, or perhaps we may even say of temperature. The Mystic blows hot, the Rationalist cold. Warm up a Rationalist and you inevitably get a Mystic; chill down a Mystic and you find yourself with a Rationalist on your hands. The history of thought illustrates repeatedly the easy passage from one to the other. . . . Face to face with the historical foundations of Christianity, it (Mysticism) treats them as symbols of transactions which take place within the souls of men" (PTR., April 1916, p. 343).

For Dr. Stace in this book, the only organ of revelation is the experience of the mystic in the "eternal moment" of exaltation and vision when the soul achieves an ineffable peace and bliss in immediate contact with the divine. In this experience, we read: "the religious soul must leave behind all things and beings, including itself. From being it must pass into Nothing. But in this Nothing it must still be. Therefore what it seeks is the being which is non-being. And God, who is the only food which will appease its hunger, is this Being which is Non-Being (p. 8). . . . The soul passes into the being of God, becomes God, is God. . . . The mystic experience of the Christian, as well as the Hindu, is itself identical with God" (p. 23). . . . "God simply *is* the supreme experience of the Christian mystic" (p. 22).

The question is at once raised, Can we accept this description of religious experience, or the theological inferences drawn from it? There is admittedly a variety of mystical experiences, but no norm or yardstick by which to measure their comparative worth. There is a Hindu, a Christian, a Buddhist, a Jewish and an Islamic mysticism. Are we to believe that God is a negation, the "nameless Nothing" of Eckhart? Or that God is a contradiction, both the Being and Non-Being of the Upanishads? Or shall we accept rather the positive statement of one who is often regarded as a mystic: "God is light, and in him is no darkness at all" (I John 1.5), and confess that the nothingness and contradiction are in us?

Our author makes a sharp distinction between the intellect which uses concepts, but when used in the religious sphere leads us straight to atheistic naturalism (pp. 123, 161), and Intuition which is the only channel of religious revelation. Intuition in its full activity is found only in the mystic and the saint, but is latent in all men. To support the doctrine of the omnipresence of God it is even said: "The divine moment must exist, though far more deeply buried, in the life of the animal, the plant, and even in the life of the metal and the rock" (p. 96, and cp. pp. 79f.).

God is the "utterly other," and is completely inaccessible to the conceptual reason. It is even said that "God is a mystery even to Himself." It is added that, if this seems a hard saying, "It means that God's mind does not move or operate by means of concepts" (p. 40). (It is astonishing how much one must know about God before he can assert that God is inaccessible to human knowledge.) Mysticism is said to transcend the subject-object opposition (p. 40), but when it insists that God is only known in religious experience, and *is* that experience, then mysticism comes under the stock objection that it has only a subjective God, one who lives and has his being within the realm of the religious consciousness.

Many mystics and saints, on the other hand, have had a far richer conception of the content of exalted moments of religious revelation. In such moments they have gained a new knowledge of God and of themselves, and often heard a call to a mission not to their own liking. Moses saw God in the burning bush, and received a call to deliver his people from Egypt. Isaiah saw the Lord high and lifted up, and was sent to denounce the people for their sins. He saw the Holy One of Israel and himself by way of contrast, as he cried, "I am undone. I am a man of unclean lips." Job saw the glory of God in nature, and exclaimed, "Now mine eyes seeth thee. Wherefore I abhor myself, and repent in dust and ashes." In privileged moments God draws near in the revelation of his grace, but is far removed in the majesty of his holiness. Paul at Damascus was the only apostle who saw the glory of the Risen and Ascended Christ, but the same flash of light showed him the folly and ruin of the career he was following. It has never been explained how an upsurge from the unconscious could give him the double title of Apostle to the Gentiles and the chief of sinners, how it could raise him to an eminence above his fellows and yet crush him beneath a load of guilt. In these cases the eternal moment had an intensely personal character, and contained cognitive, vocational and moral elements.

Dr. Stace ignores such cases as those of Isaiah and Job, stressed by his mentor, Otto, as classical instances of the numinous. He says: "After Kant, I owe more to Rudolph Otto's *The Idea of the Holy* than to any other book." Otto sees a moral element in the sense of dependence: "It is the emotion of a creature, abased and overwhelmed by its own nothingness in contrast to that which is supreme above all creatures." (*Idea*, p. 10.)

The greatest defect, in our judgment, in Dr. Stace's treatment of Christian experience is his failure to mention its dependence upon apostolic testimony in the Gospels. "In the fullness of time" says the Apostle Paul, "God sent forth his Son . . . to redeem." And then because we are sons, "God has sent the Spirit of his Son into our hearts, crying, Abba, Father." (Gal. 4. 4-6.) This union of history and experience is an exclusive feature of Christianity. This filial spirit of confidence, gratitude and love, the heart of Christian experience, is dependent on the history. It is the "Inner Light," but dependent on the outer event. It is the "eternal moment" of Christian mysticism, but related to a definite time, a time used to measure all time.

Evelyn Underhill sees clearly the perils of a mysticism independent of history:

"In the last resort, the doctrine of the Incarnation is the only safeguard of the mystics against the pantheism to which they always tend. The Unconditioned Absolute . . . is apt to be conceived merely as Divine Essence; the idea of Personality evaporates. The union of the soul with God is then thought of in terms of absorption. The distinction between Creator and creature is obliterated and loving communion is at an end" (*Mysticism*, 17th ed., p. 120).

A mysticism without support in Christian history is "at sea in a mist," and is apt to be lost in a vague pantheistic mysticality, or to run out into a barren rationalism.

Having created an impassable gulf between Intellect, dealing with concepts and the things of time, and Intuition, dealing with religion and eternity, Dr. Stace is concerned to bridge this gulf in the interests of the common man. A religion for the masses must clothe God with predicates or attributes of personality, love, pity and power. Metaphor and symbolism here come to the help of intuition. When taken literally it is false to say that "God is love," but it is more "adequate" to say this than to say that "God is hate." This may be comforting to the common man, but we venture to think that the ingenious argument for symbolism will strengthen the reader's conviction that the mind of man cannot be split in two with one part completely sealed off from the other. Thus "the intuition of the 'omnipresence' of God" (p. 79) needs the support as indicated of the sophisticated doctrine of panpsychism; and again "the intuitive belief . . . that biological evolution is in some sense an ethical advance" (p. 105) shows the influx of intuition into the conceptual sphere, in fact the inevitable mixture of the two.

Dr. Stace is quite sure as stated several times that Ultimate Reality is shot through with contradictions, but he finally gives us four alternatives: (1) There is contradiction "at the heart of things, in the very nature of

the Ultimate itself." (2) "The contradiction is in us, not in the Ultimate." (3) "The Ultimate can be neither self-consistent nor self-contradictory, for both of these are logical categories," i.e., concepts. And (4) the contradiction about God "is the same thing as the doctrine of the mystery of God" (all on p. 153).

In an epigram Dr. Stace says of the mystic: "His experience is ineffable. And the ineffable is infallible—so long as it remains silent" (p. 131). But Dr. Stace has spoken, fortunately, in writings which invite comparison with one another. In a much-discussed article, "Man Against Darkness" (*Atlantic Monthly*, Sept., 1948), he confesses at the outset: "For my part I believe in no religion at all." Now in 1952 he asserts that "the present book is a defense of religion." The shift of emphasis does not trouble Dr. Stace. "For," he says in the preface, "I do not in this book retract naturalism by a jot or tittle. On the contrary, I reaffirm it in toto." Naturalism and religion—"atheism and theism, if you prefer it"—are but two sides of one truth.

Still more striking is the contrast between the earlier *The Destiny of Western Man* (1942) and the magazine article. The former work, written in war time, was a prize-winning and eloquent tract for the times, hailing the "infinite value of the individual" as the basis of democracy over against the principle of force and aggression. In 1948 the value of the individual, the joint product of Greek reason and Christian sympathy, had a sudden plunge unexampled in its range—from infinity to zero—in the annals of Wall Street. For "if" (as Dr. Stace believed when the *Atlantic* article was written) "the scheme of things is purposeless and meaningless, then the life of man is purposeless and meaningless too. Everything is futile, all effort is in the end worthless." The result is he adds, "the ruin of all moral principles and indeed of all values." Where then is the "infinite value of the individual," the basis of our democracy and the guarantee of our liberties? It is plain that our author prefers the life of a nomad in the philosophical desert rather than that of a permanent settler in a definite neighborhood.

In spite of the fact that he clings tenaciously and in toto to naturalism with one part of his mind, we may perhaps discern a trend in Dr. Stace's religious thinking. The change from a relativistic to an intuitive theory of ethics is a case in point. If a man's present position is not as important as the direction in which he is moving, the reader may hope that this intrepid explorer, this "pilgrim in an inward Odyssey," may find himself in his next lodging place nearer to the homeland of historic Christianity.

Dr. Stace holds that the contradiction in the doctrine of the Trinity is "ultimate and irremediable" (p. 140). If he could accept it, with Christian theology, not as irrational but as super-rational, he might find in it the key to some dark problems in his own philosophy of religion.

William Hallock Johnson
Princeton, N.J.

The Book of Deuteronomy: An Exposition, by Charles R. Erdman, Fleming H. Revell Co., New York, 1953. Pp. 95. $1.50.

"The short chapters of this Hebrew classic contain a masterpiece of oratory, a significant chapter of human history, a matchless code of morals, and a unique expression of true religion." So read the opening words of the "Introduction" to this volume. With slight alteration of some of these phrases to suit the nature and purpose of this book, much the same might be said of that which follows this sentence from the pen of the beloved and revered Dr. Erdman.

With true insight into the purpose of the Book of Deuteronomy, Dr. Erdman sets it forth in the single word, "obedience." In very truth it is a clarion call to Israel, and through Israel to all the children of God, to obey Him, who alone has the right to command us, "that it may go well with thee." Then, with simplicity and grace of expression, with deep spiritual sensitivity, Dr. Erdman deals with the contents of this concluding book of the Pentateuch under three aspects of its central thought. The first is: "The Motive for Obedience" which well summarizes the opening oration found in chapters 1-4. The second is: "The Guide in Obedience" which adequately covers the next address in chapters 5-26. The third is: "The Encouragement to Obedience" which competently describes the contents of the final

exhortation in chapters 27-30. As a most appropriate conclusion to the whole, the author describes Moses, whose last hours on earth are dealt with in the closing chapters, as the "true example of obedience."

Though the Book of Deuteronomy lends itself readily to such an outline, only the love of God's Word and deep meditation upon it and devotion to it, characteristics of Dr. Erdman's life, could have brought it forth in such an easy to remember manner. As an expression of the conservative point of view, this exposition of a book dearly loved by Jesus, if the number of times he refers to it indicates anything, is both deeply spiritual and scholarly respectable, a combination not too often found.

While some scholars may not agree with the division used in this book with respect to "The Third Oration," preferring to find its beginning in the 29th chapter rather than the 27th chapter (which such regard as an intrusion between the 26th and 28th chapters of "The Second Oration"), this difference would in no wise affect adversely the general outline set forth in this volume. Accepting the position taken by the author, one would be hard-pressed to find a better and more readable exposition of Deuteronomy though such were twice as long. Even though one does not subscribe to the critical point of view of this volume, it can still be read with much benefit and blessing for its lucid style, deep spiritual insights, and relevancy for the Christian today.

SAMUEL S. HAAS

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Expository Preaching for Today, by Andrew W. Blackwood. Abingdon-Cokesbury Press, New York, 1952. Pp. 224. $3.00.

The necessity of producing one hundred to one hundred fifty sermons and addresses each year is the formidable task which most ministers have to confront. Were it not for the fact that they can use the Bible as the source book for all such utterances, the task would be impossible. Perhaps one of the reasons why the project is sometimes not satisfactorily consummated is because men neglect so often to use their source book. It has become the intellectual fashion among many clergymen today to use popular religious books, particularly those dealing with psychology, counseling, religious education, and ecumenicity, but to keep as far away from the Bible as possible. Many preachers believe that their congregations are eager to hear sermons which conform to modern philosophies and scientific patterns of thought.

Dr. Andrew W. Blackwood has, throughout his career, been producing books designed to call the attention of men to the manifest advantages of Scriptural preaching. His *Preaching from Prophetic Books, The Preparation of Sermons, Evangelism in the Home Church, Planning the Year's Pulpit Work, Preaching from the Bible*, and many other volumes attest the earnestness with which Dr. Blackwood addresses himself to his task. His most recent book, *Expository Preaching for Today*, follows a plan definitely established in his former books. But it goes even further than most of these in setting forth the advantages of expository preaching and telling the preacher how to use his material.

The word "practical" most effectively characterizes this recent book of Dr. Blackwood's. There is an opening chapter in which he describes the method used by famous expositors. He sets up the goals in expository preaching, shows how to select a Bible passage for such treatment, and how to gather together the sermon material.

Other chapters deal with the problem of unifying truth, the varieties of sermon structure, a fitting style, a pleasing delivery, and the effect upon the preacher himself of this kind of intellectual and spiritual discipline. In "The Questions From an Open Forum," Dr. Blackwood lists more than twenty Bible chapters which, through a lifetime of preaching and teaching, he has found that congregations particularly love. The stimulation which comes from the question and answer method is helpfully revealed in this next-to-the-last chapter of his book.

It would be hard to imagine a book better suited to the needs of the average preacher than is this one. Among the many criticisms aimed against the Church, the one which should distress us most is the accusation widely expressed today among various classes

of worshipers that they do not hear enough Biblical preaching. This criticism surpasses in seriousness all lesser criticism, such as the Church's indifference to social questions, its snobbery, its antiquated theology, its poor music. That these are all serious matters everyone would admit. But the failure of worshipers to hear the Word of God dwelt upon in sermons and other addresses delivered by the minister, is a matter for us to contemplate with real alarm.

Among those who are trying to call the Church back to the necessity for Scriptural preaching, Dr. Blackwood stands in the very forefront of its leadership. His books are lucid, timely, and practical. This latest book is built around scores of actual texts which the writer proceeds to treat in a manner which bespeaks long experience.

The "Index of Passages for Preaching" found in the back of the book could guide a minister in his preaching for several years at least. In fact, anyone confronting the necessity of preaching an expository sermon would find it helpful to refer to this Index in order to find out whether or not Dr. Blackwood has something helpful to say on the particular passage under study.

Bibliographies are usually as dead as most old books and as dusty as the shelves on which they rest. The six pages, however, of "Related Readings" is a bibliography with real life in it. Any minister—and particularly young ministers—might well study this list of about one hundred books with a view of supplementing an established library or laying the foundations of a library about to be started.

The format of the book is attractive, the printing good. The arrangement fits satisfactorily into the study life of the average preacher. Here is a book on that aspect of the minister's work where help is continually needed.

EARL L. DOUGLASS

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Manuel d'Archéologie Biblique, Vol. II, by A. G. Barrois. Paris: A. et J. Picard et Cie, 1953. Pp. xi + 517.

After using and appreciating the first volume of this work, waiting several years for its sequel, and practically giving up hope of ever seeing it, one welcomes now with unusual pleasure the appearance of the second volume. The profound changes which have occurred in the meantime, both in the world and in the author's own life, amply explain the delay in the completion of the work. There have been developments in archeology also during this interval, though not as many as there might have been if a world war and a Palestinian war had not intervened. In the preface to the new volume Barrois lists important excavations and publications subsequent to the appearance of his first volume, and notes points on which new evidence has necessitated changes in his views. Even so there is already new material which he was unable to include. While the volume was not issued until 1953, the preface is dated February 1, 1952, which was too early for the important recent work at Jericho and Dibhan and the latest manuscript discoveries in the Dead Sea region.

Since the book deals with biblical archeology, not merely Old Testament archeology, one may ask whether justice is done to the archeological background of the New Testament. The answer is that this has not been done thoroughly or consistently. The discussion of many subjects is carried down into the Roman period, with references to the New Testament, but this is not so everywhere, especially where the Graeco-Roman world at large is involved.

The scope of the work is larger than the word archeology now usually connotes. Not only the pertinent archeological materials in the narrower sense are presented, but also the biblical and other literary data bearing on what might be called biblical antiquities. Sometimes, indeed, as in the case of the Israelite cultus, where there is no archeological material, strictly speaking, an account based entirely on literary sources is given.

The new volume is concerned with the social and religious life of biblical times. Chapters 13-19 treat in turn the family, political institutions, law and justice, war, the liberal arts, economics, and the burial of the dead. Chapters 20 and 21 discuss respectively non-Israelite and Israelite cults and sanctuaries. These topics naturally include much on which the material remains which are the subject matter of archeology can throw little or no light. At many points,

however, material evidence is available and pertinent. Thus epigraphy is a sub-heading under writing, which comes under the head of the liberal arts. Similarly the archeological data on temple architecture and cult objects are discussed in connection with cults and sanctuaries.

The treatment is necessarily brief, and brevity often entails statements which seem dogmatic. This is especially true in the rejection of interpretations and theories. Barrois seems much more cautious in accepting theories than in rejecting them (one of his favorite expressions is "Il n'y a pas lieu de. . . ."). In any case, he displays everywhere a commendable independence in judgment. This being so, there are naturally many matters on which the reviewer would differ with the author; none of these, however, seems sufficiently important to be singled out for special comment in such a brief review as this. On many more matters the author and the present reviewer are in full accord.

Adequate documentation affords considerable compensation for what is sacrificed in the interest of brevity, and the footnotes are at the bottom of the page where they belong. There is a subject index and an index of Hebrew and Aramaic words, but none of Greek words and no index of biblical references. An especially valuable feature of the book is the abundance of line drawings, which in such matters often convey a clearer idea than many words of description. Together with the first volume this new one constitutes a comprehensive, up-to-date, reliable, and useful treatment of its subject.

MILLAR BURROWS
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Revised Version or Revised Bible?—A Critique of the Revised Standard Version of the Old Testament (1952), by Oswald T. Allis. The Presbyterian and Reformed Publishing Company, Philadelphia, 1953. Pp. 60. $0.60.

The author of this little book notes that all competent scholars admit that the Masoretic text of the Old Testament is not free from error, but he also observes that the errors are relatively few and unimportant. As a result of his studies of the Septuagint, the reviewer has come to the conclusion that generally the Greek version is closer to the Hebrew original than the notes in commentaries would lead one to think. In any rendering one of the tasks of the translator is to make sense out of the passages before him, and some of the variations between the Septuagint and the Masoretic text have been due to the method of the translators. In like manner, the translators of 1611 as well as those of 1881-1885 were frequently confronted with the problem of making sense out of difficult passages.

One of the merits of the English Revised Version and the American Revised Version is that practically every page has copious footnotes, which give various possibilities of rendering or cite readings from the ancient versions. On the whole, ERV and ARV present the reader with a true picture of the text and of the difficulties involved in making a clear interpretation. It is to be regretted that ARV departed from ERV in employing the name Jehovah as the uniform rendering of the tetragrammaton. Allis calls attention to the method of the Revised Standard Version, which makes corrections in the text on the basis of the Septuagint or other ancient versions and places the rendering of the Hebrew in a footnote. Or the translators may introduce a change in the text on the basis of commentators and place the translation of the Hebrew in a footnote. He also points out that some changes were made in the text with no explanatory notes. In fairness to the original, as a general principle, it would have been preferable to render the Hebrew text wherever possible and explain difficulties with clarifying notes, as was done by ERV and ARV. On the other hand, it should be borne in mind that perhaps the translators of RSV felt that readers prefer to use a fluent rendering without stopping to read footnotes. If this new version encourages Bible reading and if its language is better understood by the layman, the method of the translators may be justified.

Finally an evaluation of RSV cannot be made on an emotional basis, and in this connection Isaiah 7:14 has to be considered. In his discussion of *'almāh* Allis quotes the late R. D. Wilson, but the important thing is to consider how the word is defined in our standard Hebrew lexicons. According to

Gesenius-Buhl, Brown-Driver-Briggs, and L. Koehler (1952) the word means "*puella nubilis*," "*ein mannbares Mädchen*," "a marriageable girl," "a young woman (until the birth of her first child)." Philologically the rendering "young woman" in RSV is justified, and it is unfortunate that the translators added a footnote: "Or *virgin*." It may be added that ERV has "virgin" in the text and "maiden" in the margin, in which it is followed by ARV. In the exegesis of Isaiah 7:14 the word *'almāh* must be considered in the light of the historical situation and in view of the local condition at the time of Isaiah, and accordingly the verse should not be used as a proof text of the virgin birth of Jesus; we have sufficient evidence of the virgin birth in Matt. 1:18-25 and Luke 1:26-38. Matthew in 1:23 quotes *parthénos* from the Septuagint, but this does not mean that *'almāh* must be rendered "virgin," simply because Matthew reads *parthénos* (virgin).

The new version should encourage pastors to study Hebrew and Greek, and after having acquired a working knowledge of the Biblical languages, to use them continually in their studies. Only in this way can they evaluate the RSV and form an independent judgment upon its merits and defects. The layman in his study of Scripture may profit by comparing AV, ARV, and RSV, and in this way he may gain a comparative knowledge of the English versions; such a procedure would be more fruitful than reading attacks upon RSV. The very title of Allis's little book reflects a prejudice against RSV. When it comes to language, the matchless English of AV can hardly be improved, and for reading the Bible aloud, its English remains preferable. Perhaps the language of the King James Version is not so far removed from our comprehension as many may have supposed. If the present generation finds that RSV gives more incentive to reading the Bible, it should also be borne in mind that the word of God is not bound to any particular translation.

HENRY S. GEHMAN

Sacrifice in Greek and Roman Religions and Early Judaism, by Royden Keith Yerkes. Charles Scribner's Sons, New York. 1952. Pp. xix + 267. $3.50.

This book contains the Hale lectures delivered in 1951 at the Seabury-Western Theological Seminary and is the culmination of the author's research spread over a period of forty years in the field of *Religions-geschichte*. Some years ago, Dr. Yerkes taught the History of Religions and other theological subjects at the Divinity School of the Protestant Episcopal Church in Philadelphia, after which he was called to the University of the South in Sewanee. In the twelve chapters of this work the following themes are treated: modern and ancient meanings of sacrifice; the significance of religion; early development of sacrifice; additional rites including exorcism, incantation, divination, and oracles; blood and blood rites; propitiation and conciliation; votive offerings; rites in which an animal was wholly eaten; the Greek *thusia*; Old Testament sacrifices and rites; and the Christian sacrifice.

The verb *sacrifice* is derived from Latin and means "to make a thing sacred," and Yerkes shows that Latin was the first language to coin a blanket term to include all offerings or acts known as sacrifices, while Greek and Hebrew have no such comprehensive expression. The author dismisses the gift theory as an uncritical assumption and derives sacrifices from the common meal, which according to his view seems to have antedated the concept of deities. He maintains that, when the gods came to be regarded as persons, the custom arose of reserving certain portions of a meal to be sublimated into smoke, which would rise and thus reach the deities. Yerkes observes that three kinds of rites have developed from the sacred meal and that from them have grown three different sacrificial concepts: (1) in some rites the meal was wholly eaten by the worshippers; (2) part of the meal was eaten by the worshippers, and part burnt for the gods; (3) all the food was burnt.

Yerkes considers W. W. Fowler's definition of religion as a very satisfactory one: "The effective desire to be in the right relation with the Power manifesting itself in the universe"; he believes that the order of development of religious activities was cult, creed, and conduct. The writer maintains that primitive man did not seek through sacrifice to impose his will upon that of the

gods and furthermore that sacrifice was never a means of removing taboo, but the normal act of worship. Accordingly he who is "in sin" cannot sacrifice until he is properly purified, usually by a certain blood ceremony. In this connection, the lecturer points out that the most complicated rites in the Old Testament were not sacrifices or acts of worship, but were concerned with the removal of disqualifications for worship.

Any discussion of sacrifices has to consider the word *atonement*; in this connection the ending -ment is not "a participial suffix" (178). In the Old Testament the verb *kipper* has to be approached from comparative Semitics. In Aramaic and Syriac the root signifies "to wipe, wipe off, wipe clean." In Arabic, however, the verb decidedly means "to cover." Moreover, in Hebrew the use of the preposition *'al* (upon) unquestionably points to "cover" as the meaning of this verb in the Old Testament. The cognate verb in Akkadian *kaparu* has two senses: "*bestreichen*," "stroke," "daub over" and "*abwischen*," "wipe off," and thus shows how two apparently opposite meanings are related.

In a number of places the learned writer refers to the gradual disappearance of the Old Testament sacrifices for something higher. By A.D. 70 the study of the Torah, prayer, fasting, and almsgiving were already interpreted as surrogates. On page 158 he writes: "The necessity of keeping something of a stockyard as almost part of a temple equipment gave rise to the unlovely and filthy accompaniment which, at best, could not be depended upon to stimulate spiritual motions." Jesus is regarded as "the one true, pure, immortal sacrifice." In conclusion the author holds that *sacrifice* is the only word which adequately describes the work of Jesus, the purpose and content of Christian worship, and the basis and ideals of Christian living.

Sometimes it may be rather confusing to read the details of the Old Testament rites. One great merit of this book is that the ceremonies are presented in the form of outlines, and thus the student can visualize what actually took place. The notes at the end of the volume give valuable bibliographical material as well as Scriptural references. The six tables of Greek and Hebrew words and of translations are a help in exegetical studies. Even though the author's approach is not primarily theological, the pastor will derive much profit from this lucid presentation of sacrifices.

HENRY S. GEHMAN

A Study of Writing—The Foundations of Grammatology, by I. J. Gelb, The University of Chicago Press, Chicago, Ill., 1952. Pp. xv + 295. $5.00.

After having taken his Ph.D. at the University of Rome in 1929, Dr. Ignace Jay Gelb came to the University of Chicago, where he has been professor of Assyriology since 1947; in the same year he became editor of that important lexicographical project, the *Chicago Assyrian Dictionary*. He is also well-known for his work on the Hittite hieroglyphs.

The book consists of ten chapters in which the following themes are treated: writing as a system of signs; forerunners of writing; word-syllabic systems, under which are discussed the Sumerian, Egyptian, Hittite, Chinese, and other systems; syllabic writings, where cuneiform, West Semitic, Japanese, and other syllabaries are considered; the alphabet; evolution of writing; modern writings among primitives; monogenesis or polygenesis of writing; writing and civilization; and the future of writing. These chapters are followed by a glossary of important words dealing with the terminology of writing. The twelfth section of the work is devoted to Bibliography, which is considerably extended in the notes to the various chapters (pp. 265-286); the book can accordingly be used as an introduction to a further study of the history of writing.

This brief compendium can be used to advantage by the Biblical student and clergyman, who prefer to use a work written in simple and non-technical language. Excellent illustrations are printed throughout the volume and an historical table showing the origin and development of the alphabet from ancient Sumer *c.* 3100 B.C. to A.D. 900 is furnished at both ends of the work on the inner side of the cover and the adjacent flyleaf.

Gelb is not favorably impressed by the widely-held theory that the Old Phoenician alphabet has its origin in the Proto-Sinaitic

inscriptions, which many scholars have held to be written in an alphabet derived by the principle of acrophony from the Egyptian hieroglyphs. On account of the limited material extant the author maintains that it is impossible to make any definite comparisons between the Proto-Sinaitic and the Proto-Palestinian writings. He also regards as unsuccessful the attempts of some scholars to derive the Ugaritic system from Proto-Sinaitic characters or Mesopotamian cuneiform; in the majority of cases the forms of the Ugaritic signs are the result of free individual creation. The writer considers the Phoenician signs in the Byblos inscriptions (*c.* 1000 B.C.) as the most successful Semitic attempt in the second millennium to create a new system of writing, but he does not wish to imply that this writing was necessarily invented at Byblos or even in Phoenicia. Furthermore this so-called "alphabet," according to Gelb, was rather a syllabary, i.e., each character was a consonant plus a vowel. Accordingly he concludes that the Greek alphabet, in which a single character represents only one sound, is descended from the Phoenician or West Semitic characters and is the first true alphabet. This borrowing took place probably in the ninth century B.C. The Semitic weak consonants, which were not phonemic in Greek, were utilized as vowels in that language. The writing of separate vowel signs in Syriac, Hebrew, and Arabic would accordingly be a reflex influence from the Greek.

In conclusion, it may be an overrefinement to speak of a syllabary in Phoenician writing, and we are here in a region of controversy. It would seem strange indeed if we could no longer speak of a Hebrew, Aramaic, Syriac, or Arabic alphabet. But in spite of this, the book is interesting and very valuable for reference.

HENRY S. GEHMAN

My Servants the Prophets, by Edward J. Young, Wm. B. Eerdmans Publishing Company, Grand Rapids, 1952. Pp. 231. $3.00.

The author of this book, who is a competent scholar in Semitic languages, is professor of Old Testament in Westminster Theological Seminary, Philadelphia. He maintains that the institution of prophecy is to be regarded as a gracious gift of God and that the origin of the prophetic movement is not to be found in Canaan. From his review of the Mesopotamian and Egyptian literature which has been called prophetic, he rightly concludes that these "prophecies" are as different from those in the Old Testament as day is from night. The reason is plain from a mere study of the contents, and the conviction is reached that in Israel God spoke through his servants the prophets.

Although it is obvious that an historical and critical approach to Scripture is consonant with a belief in divine inspiration, in the opening chapter the learned writer begins with an attack on the critical theory of the authorship of Deuteronomy and holds to the belief that Moses is the author of this book. While Young does not discuss the problem of Isaiah 40-66, obviously he ascribes the whole book to Isaiah (p. 160): "It may indeed be that Isaiah actually preached the last twenty-seven chapters of his book, but it would seem more likely that he composed these prophecies in writing, looking forward in vision to the time when the nation would be in bondage and in need of a deliverer."

In contrast, however, to an antiquated appraisal of Biblical criticism, the author has been reading recent literature on the prophets and is well-informed on the views of various scholars, as e.g., A. R. Johnson, Haldar, Mowinckel, Engnell, Widengren, and others. In connection with recent developments in Biblical scholarship the question is raised whether the prophet himself was an official representative of the cult. As a result of his study of this problem Young maintains that the idea of cult prophetism, as espoused in modern times, cannot be proven, since it fails to make the distinction between true and false prophets. He refers (p. 222) to J. Lindblom, *Prophetismen i Israel*, 1934, but admits that he has not seen this work. It is an excellent treatise, and it is worth while to learn Swedish merely to read this book on the prophets.

Young feels that we cannot be sure of the etymology of *nābî'*, and the same opinion is expressed by L. Koehler in the *Lexicon in Veteris Testament Libros*, 1951. Be that as it may, however, the writer has no doubts about the meaning of the word; he defines a *nābî'* (p. 58) as "a man who speaks forth

a message." In other words, the prophet declared what God had given him. For this reason the prophets could speak with authority: "Thus saith the Lord." One merit of this book is that Dr. Young presents in compact form the views of some present-day scholars whose works are not readily accessible to the parish minister.

HENRY S. GEHMAN

Kings and Prophets of Israel, by Adam C. Welch. Edited by Norman E. Porteous with a Memoir by George S. Gunn. New York: Philosophical Library, 1952. Pp. 264. $4.75.

This book is the posthumous publication of the deeply respected professor of Old Testament at New College, Edinburgh. It consists of a paper on Moses originally prepared for reading to a theological club and of lectures on the history of Israel's religion which were delivered to students at New College. As such the lectures are selective in the personalities which they consider: Moses, Saul, David, Amos, Hosea, and Isaiah. In this respect the book differs from historical works such as Oesterley and Robinson's two volumes *A History of Israel.*

The first chapter, "Moses in the Old Testament Tradition," builds upon the foundation of the documentary hypothesis. We see emerging two figures of Moses: the one, dated at the time of the return from Exile and characterized as the law-giver, and the other, dated as contemporary with the historic Moses and characterized as the interceder with God and the deliverer from God's punishment. Welch concludes that Moses the man is the deliverer, who at Midian intercedes with God on behalf of the people, while the figure of Moses as law-giver is the depiction by priests in post-exilic times.

The only suggestion of a critical analysis of the sources themselves is presented in the second chapter, "Saul." Here, like Henry S. Smith in his study of the book of Isaiah in the *ICC*, Welch divides I Samuel, the main source for his lecture, into two sections. He couples 8:1-22 with 10:17-24, comparing them with chapters 7 and 12, as exilic in origin. Chaps. 9:1-27 (not vs. 9), 10:1-16 (not vs. 8), 11:1-11, 15; 13 are listed as contemporary with I Samuel 1-3 at the time of the historic Samuel. In other words, Welch follows the results of modern criticism. The rest of his lecture reads almost like a novel. It is, however, a careful and historical interpretation of the events which lead to the consolidation of the kingdom under Saul. The reader feels himself drawn into an eyewitness account of the battles with the Philistines along the plain of Sharon. Saul, the man who wrestled with fate and with circumstances which limited his destiny, may be counted as a failure according to the standards of the world, but to Welch, ". . . he leaves a new temper to the nation and a great example of how worthy a thing it is to die attempting what may prove, when all is done, to be beyond one's power" (p. 79).

Prof. Welch admits a prejudice on his part against David, in chapter 3, since things seem to come too easily for the king. Welch emphasizes the role of the ark in Jerusalem at this juncture in Israel's religious history. He points up the different kind of army under David, namely, that of hired soldiers whose loyalty is to the king rather than to the nation and to God. He stresses the fact that under David a new bureaucracy arises which leads to the high taxes, foreign trade, Temple ritual, Phoenician symbols in the Temple, and centralization under Solomon. He shows clearly the dangers which such a kingdom, without ethical standards, fosters, and he introduces the fact that the prophets speak to such dangers. He illustrates this point by maintaining that Nathan's protest to David's encounter with Bathsheba was not one against sexual irregularity alone, but against the overbearing interference with the rights of another man. To Welch this period of history in Palestine, the lowest so far as outward culture is concerned, nevertheless represents ". . . a mental vigour and a moral judgment which set it far above everything which the time produced" (p. 106).

The fourth chapter, "Amos," adds nothing new to the study of this prophet. The usual emphases upon the election of Israel, the chaotic conditions of the nations of the world, God sitting in judgment, and monotheism which extends to a universal religion are made. Little is said in any clear way of a biblical sociology which would emphasize the moral responsibility of all mankind before Yahweh. Apparently Welch considers the

debatable passage Amos 9:11-15 to be an integral part of the original preaching ministry of Amos, since nothing is said to the contrary. Yet the comparison of the work of Amos with that of Hosea in chapter 5 is good. The reviewer agrees with Welch's thesis that Hosea married Gomer when she was an innocent girl and that Gomer later left Hosea for another man. Hosea is criticized by Welch, however, as trying to enforce a spiritual Israel upon a people capable only of an empirical realization (pp. 169-71).

In the concluding chapter, "Isaiah," Welch treats Isaiah 40 following as having no connection with the Isaiah of Jerusalem. In fact, he attributes to the historic Isaiah only chaps. 1-11:10, 28-33. Welch interprets the hard words of Isaiah 6:9-10 by saying, "The prophet was there sadly recognizing one fact in human history and human experience which is summed up in our homely proverb: "There are none so blind as those who *will* not see" (p. 205). No mention is made of Isaiah 7:14 in connection with 'almā or b*e*tūlā, but the name *Immanuel*, as in Karl Barth's treatment of its theological significance, is considered as indicative of God's abiding presence in Israel's history. Welch objects to the assumption that Isaiah was a superior type of statesman with a wider view than his fellows on the grounds that such a contention would make God the tool of man, subject to his whim. The remnant idea is carefully considered with the conclusion that "The stock of Jesse has been cut down, chastened, fearfully disciplined: but it has life in it. And all that is worthy in it shall be preserved to take its sure place in the world which does not pass away" (p. 256).

There are some inconsistencies in the transliteration of Hebrew words: Zebhaoth for Ṣeba'ō*t* (pp. 155, 208), mazzeba for maṣṣēbā (p. 179), kabhodh for ka*b*ōd. Occasional misprints detract from the generally good editing, such as Yahveh for Yahweh (p. 66), the omission of a period (line 29, p. 161), etc. Yet this book is a good one for the reader who wants an interesting presentation of specific kings and prophets in Israel. Dr. Welch had the gift of entering into the heart of an event or passage of time in Israel's history and of making it live and relevant to the contemporary scene. There is no new contribution to critical scholarship: this is not the purpose of the publication. In many ways his presentation reminds the reader of A. B. Davidson, for interpretation and Old Testament theology rather than intensive linguistic and critical evaluation are given. What we have here is a good example of popular lectures for those who lack technical preparation and who want to have concise, clear surveys of some great personalities in Israel's history. As a contribution to this aim, Prof. Porteous's editing has done good service for the lay reader.

DONALD H. GARD

The Gospel of Prayer, by Albert Cassel Wieand. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1953. Pp. 247. $3.00.

If prayer is the Christian's vital breath, then too much cannot be said or written about it. The needs and interests of human beings are so varied that many different treatments of this significant element in Christian experience are in order.

The present volume is concerned with the practice and psychology of prayer. It is written by a Christian teacher at the conclusion of a long and distinguished career. He is convinced that if prayer is to have any value or real meaning for the Christian he cannot regard it lightly, or use it merely as a convenient tool, or even as a means of grace. It must be the animating pulse-beat of all his relations to God or men. One of the most interesting and valuable features of his writing consists in the personal experiences recorded by the author of people who have encountered difficulties in praying, but who have found them resolved when they have made personal adjustments in their living. In short, Dr. Wieand shows clearly how intimately praying and living are related mutually to each other.

The book consists of twenty-nine studies. Among the problems treated are those which concern the essential presuppositions of prayer or its nature, attitudes and conditions of reality in prayer, the essentials of method in prayer, and the validity and objectives of prayer. The publisher's blurb which describes the book, unfortunately is both inaccurate and misleading. It declares that the author "places all of Christ's recorded utterances and experiences of prayer

in their chronological sequence, and connects them to the inner meaning of the dramatic events of His life." This mis-statement is due apparently to a wrong reading of the author's preface (p. 7), which speaks of a former book by the author entitled *The Prayer Life and Teachings of Jesus*, in which such a chronological treatment was undertaken. The present volume does treat certain teachings of Jesus about prayer, but they are scattered among other teachings drawn from both the Old and New Testaments. This is indicated by the scripture passages quoted at the beginning of the succeeding studies. The real order of the studies in this book is logical. Each treats some significant problem of the prayer life in relation to some corresponding Biblical insight or teaching. Many of the studies conclude with practical exercises in meditation and prayer. Thus Dr. Wieand's book will be of inestimable help to any one who is prepared to take prayer seriously and to enter into the secret of its power.

HOWARD TILLMAN KUIST

The English Primers (1529-1545). Their Publication and Connection with the English Bible and the Reformation in England, by Charles C. Butterworth. University of Pennsylvania Press, Philadelphia, Pa. 1953. Pp. xiii + 340. $6.00.

A recognized authority on the history of the English Bible, whose *Literary Lineage of the King James Bible* (1941) has become a classic, gives in this volume an extensive study of a kind of literature that has been neglected by most scholars. The author shows how the "primers," little booklets for popular prayer, were among the most effective weapons of the early Protestants in their fight against Romanism. Their importance was a twofold one: they taught the laity to get rid of the medieval superstitions by learning to pray in a Biblical manner, and thus they made the people eager to know more of the Bible. Furthermore, the primers bear witness to the fact that the task of rendering the Bible into popular language was attacked by a number of men, whose names are not directly connected with the history of the English Bible in the first half of the sixteenth century.

OTTO A. PIPER

The Coming of Christ, by C. H. Dodd. Cambridge University Press, Cambridge, 1951. Pp. 43. $1.00.

This little booklet reproduces four broadcast addresses in which Dr. Dodd expounded his views on New Testament eschatology in a popular and non-technical way. While in some details the author seems to adopt a more positive outlook on eschatology than formerly, e.g. by holding that the Parousia means the ever renewed coming of the risen Lord to his followers for strength and support, the lectures as a whole show that Dr. Dodd has not really given up his theory of Realized Eschatology.

OTTO A. PIPER

An Exegetical Commentary of the Gospel According to S. Matthew, by Alfred Plummer. Eerdmans Publishing Co., Grand Rapids, 1953. Pp. xlvi + 451. $5.00.

There are few good commentaries on Matthew's Gospel in which competent technical exegesis is combined with sound and searching exposition. Hardly any of them matches Plummer's book. It is therefore occasion for real satisfaction that the Eerdmans Publishing Co. should have reprinted this work. The photolithoprinting technique has perfectly preserved the clear type of the original edition.

OTTO A. PIPER

St. Irenaeus, Proof of the Apostolic Preaching, translated and annotated by Joseph P. Smith, S.J. Westminster, Maryland: The Newman Press, 1952. Pp. 233. $3.25.

The Works of St. Patrick, translated and annotated by Ludwig Bieler. Westminster, Maryland, The Newman Press, 1953. Pp. 121. $2.50.

These are volumes 16 and 17 of the scholarly series, "Ancient Christian Writers,"

ably edited by Johannes Quasten and Joseph C. Plumpe of the Catholic University of America.

Unlike the previously published contributions to the series, which have been translations of Greek and Latin sources, volume 16 supplies an edition of a Christian Oriental source, namely the Armenian version of Irenaeus's long-lost *Proof of the Apostolic Preaching*. This document was discovered in 1904 in the library of a church in Erevan, now the capital of Soviet Armenia. The *editio princeps* of the text with a German translation appeared in Harnack's *Texte und Untersuchungen* in 1907. Soon translations into other languages were made, including Russian, French, Latin, English, Dutch, Italian (in this sequence). The superiority of Father Smith's edition over the previous English rendering, that by J. Armitage Robinson published in 1920, is to be found not only in occasional refinements in the accuracy of the translation, but particularly in the excellent introduction and notes which elucidate the text.

The scope and importance of Irenaeus's work, dating from toward the close of the second century, can scarcely be exaggerated. He aims to give an exposition of what the Apostles had preached only a few generations earlier. This is cast into an apologetic framework which is intended to strengthen the faith of Christian believers. Irenaeus's proof is drawn mainly from the Old Testament and his procedure is to show how it paved the way for the New Testament. His exegesis is characterized by a development of the "typical" senses, a method which found still further elaboration in Clement of Alexandria and Origen. It is only occasionally, however, that Irenaeus lapses into the wilder flights of fancy so much admired by later writers.

Although this document adds little new matter to what was already known from Irenaeus's major work, *Against Heresies*, one of its values lies in its compendiousness. In several details, moreover, the *Proof* is noteworthy for its preservation of exegetical and doctrinal matter not hitherto associated with Irenaeus. Thus, Adam and Eve are represented as children; man is the lord of the world, including the angels in it; the Decalogue was abolished along with the rest of the Old Law; the blessing of Japheth was realized in the calling of the Gentiles through the Church; the Holy Spirit, instead of the Word, is identified with divine Wisdom. He also works out a detailed parallelism between the creation of Adam (from virgin soil and the Spirit of God) and the Incarnation of Christ (from the Virgin and the Holy Spirit). Although Irenaeus offers a defense of millenarianism in his longer work, when he refers to this subject in his *Proof* he does so in such a curiously ambiguous fashion that one cannot conclude with certainty that he still upholds the validity of that tradition. Most noteworthy of all is the resemblance between the account of the essence of Christianity given at the close of the *Proof* and that given by the Reformers, with their emphasis upon justification by faith alone.

Enough has no doubt been said to indicate the very great importance of this relatively short document. Father Smith has provided the maximum of assistance for its interpretation, and his philological and historical notes reveal diligence and care. The only major criticism which must be leveled against him involves judgments regarding the alleged support provided by Irenaeus for a full-fledged Roman Catholic orthodoxy. Quite gratuitously Smith equates Irenaeus's *Proof of the Apostolic Preaching* with proof of the divine mission of the Church founded by the apostles (p. 21). One can arrive at this equation only by considerable overemphasis of occasional allusions by Irenaeus and by unwarranted diminution of the significance of the characteristically Pauline note struck throughout the concluding sections of the *Proof*.

The edition of *The Works of St. Patrick* comprises not only the letters and confession of St. Patrick, along with certain fragments and sayings attributed to him, but includes also the hymn on St. Patrick attributed to St. Secundinus and the so-called *Lorica*, an old Irish morning prayer thought to preserve elements derived from St. Patrick. The editor of this material is Ludwig Bieler, at present lecturer in Palaeography and Classics, University College, Dublin. Dr. Bieler has performed his work with care and love, exhibiting meticulous scholarship infused with a profound sympathy for the Irish bishop. His notes elucidate, as far as the source material permits, the historical and theological background of the age of St. Patrick. One of the more technical con-

tributions to his discussion involves a brief characterization of the nature of the Latin text which St. Patrick used. This fifth century Celtic saint followed an Old Latin form of text of the Old Testament, a Vulgate text of Acts, and a "mixed" text in the other books of the New Testament.

Although the works of the Apostle of the Irish had been previously available in English, this new edition will be a welcome addition to the subject. Not only Roman Catholics, but many Protestants as well will derive from Bieler's book a clearer knowledge of the Briton who in his worldly youth was kidnapped by Irish pirates, and who, while tending the flocks of his Irish master, heard the call of God to prepare himself for the work of the Church.

BRUCE M. METZGER

The Gospel According to St. Mark, the Gospel Text with Introduction, Notes, and Indexes, by Vincent Taylor. New York: St. Martin's Press, 1952. Pp. xx, 696. $7.00.

The Sources of the Synoptic Gospels, Vol. I, *St. Mark*, by Wilfred L. Knox. New York: Cambridge University Press, 1953. Pp. xiv, 162. $4.00.

The Primitive Christian Calendar, A Study in the Making of the Marcan Gospel, Vol. I, *Introduction and Text*, by Philip Carrington. New York: Cambridge University Press, 1952. Pp. xvi, 235. $6.00.

The Gospel according to Mark, it may be safely asserted, has called forth more literature than any other document of its size. The three books which are reviewed here are typical representatives of the continuing interest in the shortest and earliest Life of Jesus Christ.

The magnificent commentary on Mark by Principal Taylor has been done in the classic British tradition. The author has apparently given serious consideration to almost everything written on the subject, and has compressed in this volume an astounding amount of information. A 150-page introduction provides a balanced account of the history of the Gospel in the Early Church and in modern criticism. It was written, he believes, in about A.D. 65-67. In the main Taylor follows Westcott and Hort's edition of the text of the Gospel. In his investigations of the vocabulary, syntax, and style (which are exceedingly rewarding), he acknowledges that the Semitic background of the material is unmistakable. As to the sources, Taylor accepts the early tradition that Mark drew up the Gospel on the basis of Simon Peter's preaching, but finds that the Evangelist depended on other source material as well. Mark's Christology is declared to be as high as any in the New Testament, not excluding that of John. The general historical value of the Gospel is of the first rank.

In comparison with H. B. Swete's standard commentary (first ed., 1898), Taylor's work is strong where Swete was weak, namely in literary and historical details. On the other hand, Taylor acknowledges his incompetence in patristic exegesis, a field where Swete was at home. As to quantity of exegetical remarks, Taylor is somewhat fuller than Swete; as to quality and penetration of insight, Taylor frequently reaches but seldom surpasses Swete. On the whole it is safe to say that this commentary will remain indispensable for all serious students of Mark for many decades.

Canon Knox, whose previous research showed him to be a most acute investigator of primitive Jewish and Gentile Christianity, left at his death in 1950 the manuscript of an examination of the sources of the Synoptic Gospels. The volume on Mark was happily almost complete, and it has now been seen through the press by Knox's colleague, Henry Chadwick.

Unlike the more advanced form-critics, Knox regards the Synoptic Gospels not as collections of anecdotes but as compilations of sources. In the case of Mark, he discovers at least nine sources which seem to have existed as independent units before their compilation in the form of a Gospel. The importance of Knox's investigation is that it cuts down by some thirty years the interval between events recorded in the Gospels and their first appearance in a written form. Thus it follows, as Knox himself points out, "that we must allow a far greater historical re-

liability to the narrative than is generally admitted; the period of compilation can scarcely be later than A.D. 40 in at least two cases" (p. xi).

Again and again in his discussion Knox disputes the overly-skeptical criticism of Bultmann (who regards a large part of the Gospel material to be of Hellenistic origin) and points out indications of a Palestinian and/or Semitic coloring. Although Knox thus provides a much-needed corrective of the more extreme lengths to which form-criticism has gone, it must be stated that his own theological convictions prevent him from regarding as historical the majority of the miracles attributed to our Lord.

A few years ago Dr. Carrington, the (Anglican) Archbishop of Quebec, published a remarkably stimulating book on *The Primitive Christian Catechism*, in which he carried further the work of C. H. Dodd on *The Apostolic Preaching*. One approaches, therefore, the present book on *The Primitive Christian Calendar* with high expectations. Here Carrington develops a new liturgical theory of the Gospel of Mark, namely that it consists of a series of lections for use in the Church on successive Sundays of the year, and of a longer continuous lection for the annual commemoration of Christ's Passion.

The major external proof which Carrington finds to support this hypothesis is the presence of a system of chapter enumerations in Codex Vaticanus which provide him with a guide for his division of Mark. Carrington also thinks that the lectionary system of Mark was patterned upon the Hebrew agricultural and ritual year.

This theory is certainly an ingenious and stimulating approach to the oldest Gospel. At the same time, despite the Archbishop's carefully constructed argument, there remain at several crucial points embarrassing details which refuse to fit into the liturgical pattern —and which therefore he either minimizes or ignores. It may be that Carrington's second volume, which is to contain a commentary on Mark, will clarify and resolve many of the problems which his theory raises. Until then this first volume may be welcomed as a fresh treatment which has at least the merit of stimulating discussion.

BRUCE M. METZGER

Primer on Roman Catholicism for Protestants: An Appraisal of the Basic Differences between the Roman Catholic Church and Protestantism, by Stanley I. Stuber. Association Press, New York, 1953. Pp. 276. $2.50.

In this book Dr. Stanley I. Stuber, Director of Public Relations for the American Baptist Convention, expounds the various elements of the Roman Catholic church system, and then seeks to appraise them from the Protestant point of view. After summarizing the historical background in Europe and America, he describes how the Roman Church functions as an organization. Then he outlines the basic beliefs of Romanism, and thereafter its religious practices. Finally he opens up the main areas of conflict in America between these two branches of Christianity, with particular emphasis on the Roman Catholic demand for federal aid for its parochial schools, and the Roman Catholic desire for a U.S. ambassador to the Vatican.

To the present reviewer this book has certain clear merits. To begin with, it states the Roman Catholic position on each matter which it discusses fairly and objectively, making liberal use of official Romanist sources in its exposition. Secondly, it does an excellent job in evaluating Romanism from the point of view of positive Protestantism commending what is praiseworthy in it, yet not hesitating to state Protestant objections frankly and forcibly. Thirdly, Dr. Stuber at the end of each chapter appends a list of able and scholarly books in which the Protestant viewpoint is further developed.

While it is not to be expected that this book—or perhaps any book—will resolve the deep Protestant-Roman Catholic tensions in present-day America, it will undoubtedly help to clarify the issues which divide the two churches; and it will furnish basic information of which members of both groups ought to be in possession.

NORMAN VICTOR HOPE

I Am A Protestant, by Ray Freeman Jenney. The Bobbs-Merrill Company, New York, 1951. Pp. 239. $2.75.

The past decade in America has seen the publication of several books expounding

Protestant principles. This, the latest of them, is from the pen of Dr. Ray Freeman Jenney, minister of the Bryn Mawr Community Church of Chicago.

Dr. Jenney begins by explaining that Protestants are opposed to Romanism because they wish neither a religious nor a political dictatorship. Then he traces the rise of the Protestant movement in the sixteenth century, under leaders like Luther and Calvin, who, in order to recover the purity and integrity of the New Testament Gospel, were compelled to come out from the corrupt Roman Church and set up ecclesiastical housekeeping on their own. Then he discusses what he calls the four pillars of the Protestant faith, namely, the priesthood of all believers, justification by faith, the right of private judgment, and the authority of the Bible; and thereafter devotes a chapter to Jesus Christ as the "sole authority" in Protestantism. Next he considers the importance of belief as the ultimate determiner of action. Finally, Dr. Jenney gives an account of the recent attempts on the part of Protestantism to realize its sixteenth century ideal of unity, dealing at some length with the World Council of Churches, the most recent and the most formal expression of the Ecumenical Movement. And he concludes by challenging present-day Protestants to dedicate themselves to a program of positive witness and ministry, in accordance with their New Testament and Reformation traditions.

Dr. Jenney's book contains one or two historical errors. For example, on p. 65 the Westminster Confession of 1647 is confused with the Scots Confession of 1560. And perhaps the chapters might have been arranged in more obviously logical sequence. But this book should prove helpful in pointing up the positive character of Protestantism as a dynamic recovery of the essential New Testament Gospel of redemption through Jesus Christ, and in supplying useful information concerning recent movements for greater unity among Protestant churches, information which is not easily available elsewhere in such compact form.

NORMAN VICTOR HOPE

The Unfinished Reformation, by Charles Clayton Morrison. Harper and Brothers, New York, 1953. Pp. 236. $3.00.

In 1945 the William Henry Hoover Lectureship on Christian Unity was set up by the Disciples Divinity House at the University of Chicago. Episcopalian Bishop Angus Dun was the first lecturer on this foundation in 1946. He was followed by Congregationalist Professor Walter M. Horton in 1948; and in 1949 the lecturer was Methodist Bishop G. Bromley Oxnam. In 1951 the Hoover lectures were delivered by Dr. Charles Clayton Morrison, a member of the Disciples of Christ, who for many years edited *The Christian Century*. The present volume contains the substance of Dr. Morrison's lectures.

The basic theme of these lectures may be summarized thus. The Protestant Reformation of the sixteenth century was essentially an attempt to rescue the true Church of Jesus Christ from the clutches of an alien and autocratic hierarchy which had illicitly "stripped the church catholic of the very organs and functions by which it could manifest its true nature as the Church of Christ." Though this Reformation movement started independently in Germany, Switzerland, and England, the ideal of its leaders—notably Calvin and Cranmer—was that of unity: their conception of the Church was not separatist but ecumenical. Unfortunately, they did not succeed in unifying their various Protestant movements, partly because of their unchallenged acceptance of the medieval idea of the interdependence of Church and State, and partly because of the impossibility of achieving complete doctrinal agreement. In consequence of this failure to implement Protestant unity, denominationalism developed apace, and became the standard pattern of Protestant churchmanship, particularly in the United States of America.

Such denominationalism is not only contrary to the teaching and practice of the New Testament, but it is wasteful, narrowing, and stultifying, and it seriously handicaps Protestantism in its competition with the Roman Catholic Church. The fundamental error of denominationalism is this, that each denomination arrogates to itself functions which properly belong only to the unity of the whole Church of Christ—in theology, worship, and organization. And

until this "churchism of the denominations," as Dr. Morrison terms it, is ended, the ecumenical movement will be hamstrung and frustrated in its endeavor to unify the sorely divided Christian Church.

The transcending of divisive denominationalism in a truly ecumenical union of the body of Christ's followers, argues Dr. Morrison, would not result in anything resembling Romanism, with its autocratic form of government and its wall of separation between clergy and laity. On the contrary, this united Church will be "a church of the Christian people," a fellowship in which "each member attains under Christ the full freedom and the highest fulfillment of his personal life."

Dr. Morrison faces up realistically to the fact that three major obstacles stand in the way of ecumenical reunion today—the historic episcopate as understood by certain High Churchmen, the doctrine of believers' baptism, and the Congregationalist theory of church government, according to which each local congregation is virtually autonomous. But while recognizing the seriousness of these difficulties, he does not regard them as insoluble in the context of a truly ecumenical conception of the Church of Christ.

There can be no doubt that this fresh and arresting volume of Dr. Morrison has fastened attention on one of the major problems which the present-day ecumenical movement has to face, namely, that of denominationalism—a problem, too, on which surprisingly little has been said or written in recent ecumenical discussion. He has argued his case forcefully and effectively. It is hardly an exaggeration to say that in this hard-hitting indictment of Sectarianism he has presented the ecumenical movement in America—for it is with this, rather than with the world-wide movement, that he is primarily concerned—with a challenge that it cannot easily ignore.

NORMAN VICTOR HOPE

The Iranian, by Elizabeth Patton Moss. The Muhlenberg Press, Philadelphia, 1953. Pp. 263. $3.00.

Here is a beautifully written story of a young Kurdish chieftain from the mountains of western Persia near the borders of Turkey and Iraq. The literary style is easy and graceful and many descriptions bear the stamp of the poetic muse, for the author had published poems of a high order before she attempted anything like a novel.

To one who has lived and worked in Iran, there are so many expressions and descriptions that bring on a nostalgic feeling that he is carried away in memories and comes back to the story with a start. A good many vernacular expressions are interspersed with the narrative but a glossary at the beginning makes it easy to understand all of these, though they are in most cases also translated in the text.

Mrs. Elizabeth Patton Moss was for eight years a missionary in Persia under the Presbyterian Church U.S.A. She and her husband were stationed at Urumia or Rezaieh on a plain below the wild Kurdish mountains in Azerbaijan, the very northwestern part of Iran, west of Lake Urumia. The book shows in every detail how closely Mrs. Moss observed and what notes she must have kept.

Most all of the incidents are said to be founded on fact and a number may even be recognized by those who have lived in this part of Iran. We trust the book will be very widely read and we know it will be deeply enjoyed by those who are interested in the missionary work in Moslem lands and should be recommended by all pastors to their people.

Since their return to this country her husband has passed away and all friends of Mrs. Moss will rejoice that she has won with this book one of the larger prizes in the literary world, the Rung Award of $5,000, offered by the Muhlenberg Press. All friends from Iran and those in this country will congratulate the author on this fine book and on the award received. May it enjoy the very wide circulation it deserves among Christian people.

J. CHRISTY WILSON

The Gospels, translated into modern English, by J. B. Phillips. The Macmillan Co., New York, 1953. Pp. 243, $2.75.

After the appearance of the author's *Letters to Young Churches*, which was a translation in new and often striking language of the New Testament Epistles, many have been awaiting his translation of the four Gospels with unusual interest.

Now that we have the Gospel story we find that it has points of great value, like the former treatise, and is of special use it would seem with and for young people. In fact we learn that the project of such a translation began for a group of young people. Then the well known author, C. S. Lewis, when he had seen something of this translation urged J. B. Phillips to go forward with publication.

Although the translator pays high respect to the English cadences of the King James version he has endeavored here to forget entirely the "majesty" and "beauty" of the older translation and to give a rendering of the Greek in common every-day language, just as he would translate any other book.

Though this is the language of common usage it does have a quality and style of its own which is literary and usually reverent.

We think it is unfortunate that the introduction to Matthew begins with the statement that "scholars nowadays almost all" reject the view that the author was Matthew the disciple of Christ. Many would doubt this statement which certainly seems unnecessary even if true at the very outset of his translation.

As we follow along we find that the translator conveniently leaves out the long lists of names in the genealogies and merely gives the intent.

The translation is divided into short subjects with often very interesting and intriguing headings put in by the translator, which makes the Gospels more easily understood when one is reading only a portion.

Even though familiar with the basic assumptions on which the author is working we may question his rendering at certain points, such as the beatitudes, "How happy are the humble-minded, for they already own the Kingdom of Heaven." Though this is not by any claim a word for word translation we wonder whether the word "happy" actually renders what Jesus meant.

Of course all pastors should have this book for reference and they will get many new ideas for Bible teaching and sermons. It may be we are wrong but our impression is that this translation of the Gospels is not quite up to the high standard set by *Letters to Young Churches.*

J. Christy Wilson

Concise Bible Commentary, by W. K. Lowther Clarke. The Macmillan Co., New York, 1953. Pp. 996.

This is certainly a volume of large proportions to be produced by a single author and patently represents many years of effort and a very wide range of scholarship.

The distinguishing feature of the book is section One, comprised of articles on the Bible and related subjects all the way from geography and archaeology to doctrine and sacraments. There are interesting articles on chronology, the cannon, the text and a host of subjects. These articles cover 333 pages and are no doubt the most important part of the book.

Sections *two, three* and *four* are the "commentary" on the Old Testament, the Apocrypha and the New Testament respectively. As must be the case in a single volume, and especially one with so many articles on Biblical subjects, these comments are very brief and should better be described as "notes" rather than commentary.

Aside from the notes there are articles introducing the various sections of the Bible as well as the separate books. In these introductions there is often no mention of archaeological discoveries of recent years which go far to determine the date of certain books, rather the critical theories of a generation ago seem to establish the center of the viewpoint from which the introductions are written.

In fact we were rather surprised that the position of Dr. Clarke was so far on the critical side as opposed to the views of conservative scholarship. The author is from the Church of England and was for many years Editorial Secretary for the Society for the Promotion of Christian Knowledge, or the S.P.C.K. as it is commonly known in Great Britain, and an organization of ancient and honorable lineage. We had rather taken from other publications of the Society that its Biblical position was more conservative than this volume would indicate.

It should be noted that the commentary includes the books of the Apocrypha but does not give very much help toward actual Bible study or the preparation of sermons. There is a fifth section with a glossary of Bible words and suggested courses for Bible study. As

intimated, the amount of work represented for one person is little short of prodigious.

J. Christy Wilson

Religion in Twentieth-Century America, by Herbert Schneider. Cambridge: Harvard University Press, 1952. Pp. 244. $4.25.

Interest in American religious thinking has been growing steadily in recent years, and this volume, prepared for a general reading public in the Library of Congress Series in American Civilization, is further evidence of this trend. The author is Professor of Philosophy and Religion at Columbia University, and he has written a number of books on American religious development. Professor Schneider says his book is a kind of "reminiscence" in the sense that he is looking back fifty years and recollecting what has been going on in religion in America. His main concern is to make a reflective survey of "religious experience" rather than to record statistics. This involves necessarily a good many generalizations and subjective judgments, and the scope of the survey includes Roman Catholic and Jewish as well as Protestant movements.

The discussion (in six chapters) covers a wide variety of topics from Sabbath observance to the social gospel, missions, theology, and the ecumenical movement. The organization of the book leaves much to be desired, and the attempt to deal with the inner religious experience without careful consideration of ideas and theological convictions is a questionable approach. This reviewer got the impression that the author had many interesting reminiscences of the American religious scene but that he had great difficulty in sorting them out and putting them down to form some kind of pattern.

Hugh T. Kerr, Jr.

The Theology of Paul Tillich, edited by Charles W. Kegley and Robert W. Bretall. New York: The Macmillan Company, 1952. Pp. 370. $5.50.

This is the first volume in a proposed series to be known as The Library of Living Theology. The purpose of this series is to clarify and expound the positions of contemporary religious thinkers. The choice of Paul Tillich of Union Theological Seminary, New York, was inevitable, though it may be questioned whether his system can be fully discussed until the second volume of his theology appears. He has, however, written many articles and books both in German and in English, enough to fill ten pages of bibliography, and his name and theological emphases are becoming increasingly important for present-day thought. Furthermore, Tillich is the sort of person who raises questions, and even his most devout followers confess bewilderment regarding some of his ideas. This book consequently not only introduces us to Tillich but seeks to explain the theological and philosophical riddles which he has himself posed.

The volume is divided unequally into three sections, an autobiographical reflection, fourteen essays by as many authors on various phases of Tillich's thought, and a concluding "reply" by Tillich to his critics. The first and last parts are obviously of great importance since they present Tillich's own interpretation of his position. The fourteen essays, as would be expected, are of varying value. Most of the essays are highly eulogistic although many take issue with Tillich at one or more points. In spite of some overlapping, the cumulative effect of the expositions makes for a comprehensive appraisal of Tillich's work to date.

In general terms Tillich is described as "one of the principal architects of the new theological structure that has been erected on the ruins of idealistic liberalism" (W. M. Horton), "the most enlightening and therapeutic theologian of our time" (T. M. Greene), "the most persuasive exponent of the philosophy of existentialism" (J. H. Randall), "one of the few living religious thinkers who is moving into a sphere in which theology may once again become philosophically relevant" (Dorothy Emmet), or as Reinhold Niebuhr puts it, "if Karl Barth is the Tertullian of our day . . . Tillich is the Origen of our period."

This being so, it is disconcerting to realize that it takes a book of this size (and price) and the combined skill of fourteen expert analysts to make clear what Tillich is about. If, as the editors maintain, theology has once again become "intellectually respectable," and if Tillich is an example of con-

temporary theology at its best, some are sure to say that theology still has a long way to go before it becomes meaningful and helpful for any but the initiated. This would be a superficial judgment, for Tillich is dealing with problems of ultimate concern. He would not claim to have found all the answers, and it remains to be seen whether his method of "correlation" will yet provide the needed link between the Gospel and the issues of human existence.

HUGH T. KERR, JR.

Design for Christian Living: Sermons by Hugh Thomson Kerr. Edited by Donald Craig Kerr. The Westminster Press, Philadelphia, 1953. 157 pp. $2.50.

The phrase "great preacher" is frequently maligned, but in certain cases it rings true. It sounds a false note only when it is attributed to some men in a loose fashion for unauthenticated qualifications. No one, however, who knew Hugh Thomson Kerr or his long and significant ministry in Shadyside Presbyterian Church, Pittsburgh, would question the use of the adjective "great" in reference to his preaching. Whenever a history of the past fifty years of American preaching is written down, Dr. Kerr's name will be associated with that generation of genuine Biblical preachers, which—alas—are too few today.

Dr. Kerr's preaching was of an even and steady caliber, a perpetual production of high thinking about moral and spiritual principles and their relevance to the common life. His vocabulary is simple, yet well chosen, and his thought patterns show the result of earnest Biblical study and wide reading in the fields of classical literature. To read his biography in the preface to this volume is to uncover the secret of a ministry of rich quality that is today the exception rather than the general rule.

We are indebted to his younger son, Donald Craig, for editing this series of sermons, for setting them into a helpful format, and for securing for posterity a measure of the devotional fruit of his father's thought and life.

DONALD MACLEOD

A Faith to Proclaim, by James S. Stewart. Charles Scribner's Sons, New York. 1953. 160 pp. $2.50.

The appearance of another book from the pen of "Stewart of Edinburgh" is not only the focus of general anticipation and attention; it is an event. The explanation of the latter is simple: it is Stewart—what he is and how he writes. As an individual he is a unique combination. One sees "the elements so mix'd in him" that, to quote one of his students, he is at once "scholar, preacher, and saint." And how he writes! Here is no tedious New Testament lexicographer, but a man with a message for the times, to which even the barest textual erudition is made tributary.

Those who have read Dr. Stewart's Warrack Lectures. *The Heralds of God,* will be delighted to know that this new volume, the Lyman Beecher Lectures, 1952, is intentionally a sequel to the former and that the same "top level" writing of "The Scholar as Preacher Series" is sustained here.

It is a chastening experience to read this latest of Stewart's publications. His is a rare ability to take the great themes of our Christian belief—the incarnation, forgiveness, the Cross, and the resurrection—and to show how they form the real content of our message and how they must be the very essence of our preaching. The wealth of his reading is extraordinary, but what is so thrilling is to see how very much he is at home with such names as Kierkegaard, Brunner, Aulén, Buber, Cullmann, as well as the great English classic writers, such as Browning, Bunyan, Hardy, and others. In every line his message is prophetic and calls his readers to recover a Christ-centered Gospel. No one can lay down this volume without feeling afresh the gravity of the preacher's responsibility to present an adequate and meaningful witness before a generation so vitally in need of evangelism.

DONALD MACLEOD

The Bible and Preaching, by H. H. Farmer. The Berean Press, Birmingham. 1952. 24 pp. 2s.

With the renaissance of interest in Biblical preaching, it is gratifying to note that the

subject matter of the Joseph Smith Memorial Lectures at Overdale College reflects this new emphasis. In recent years, John S. Whale spoke on *The Preaching of the Word*, H. H. Rowley on *The Authority of the Bible*, and now H. H. Farmer of Cambridge deals with *The Bible and Preaching*.

At the outset, Dr. Farmer outlines the challenge that meets every contemporary preacher, namely, "to confront modern men and women with the living truth of God . . . through the medium of a collection of writings from a remote and antique world" (p. 5). The problem is, in short, one of communication, in which a total break-down has occurred wherever and whenever Biblical "exegetics" have been displaced by Biblical "cosmetics" (tendency to use the Bible merely as a camouflage).

Any plea for more Biblical preaching must be prefaced by a clarification of the unique significance and authority the Christian Church always gives to the Bible. Hence Dr. Farmer calls for a norm. He deplores all those of the *extrinsic* type, which are dead. His demand is for an *intrinsic* or living norm which can be applied and understood only by those who are of that new race which the spirit of the Bible creates. The Bible and the Church (as the new community) are, therefore, organically related. Moreover the Church must safeguard the central message of the Bible which is "the belief that in Jesus Christ the personal God Himself, in a supreme and final act of saving self-disclosure and self-giving, came into, and is at work within, human history" (p. 10). This is, of course, the incarnation, but Dr. Farmer prefers to call it a divine "inhistorisation" in Christ, which is to him a fuller conception, because "incarnation" implies merely "into history," while "inhistorisation" suggests "in and through" history. And this latter concept is similar to the distinctively Christian idea of "saving or redemptive history," so frequently known as *Heilsgeschichte*. The Bible shows us the beginning of this redemptive history in the early covenant in the Old Testament which reaches its full expression in the new covenant community of the New Testament of which Jesus Christ is the Head.

The New Testament, Dr. Farmer points out, was written by men who were the pioneers of this new community and their words bear testimony to its reality. So, he concludes, the contemporary preacher's message must be a witness to his own experience of the divine revelation in Christ about which the Bible speaks and which has been the Church's responsibility to perpetuate.

Those who benefited so richly from Dr. Farmer's earlier book on preaching, *The Servant of the Word*, will follow with interest this further development of his thought as he gives the Bible its high and determinative position in the pattern of contemporary preaching.

DONALD MACLEOD

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